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CICERO

LAELIUS

DE AMICITIA

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M. TULLI CICERONIS

LAELIUS DE AMICITIA

WITH NOTES

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οὐ πόλλ' ἀλλὰ πολύ

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PREFACE

For the text of this edition, I have endeavored to utilize the critical material that has appeared since the publication of Müller's edition (Leipsic, 1879). In the commentary the aim has been to give only such information as the student needs for an adequate understanding of the text. All discussion of moot points, whether of text or interpretation, has been relegated to a Critical Appendix.

In the preparation of the notes I have been especially aided by the excellent commentaries of Reid, Strelitz, and Meissner.

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Ithaca, December 1, 1897.

INTRODUCTION

1. Time of Composition of the de Amicitia. — With the overthrow of Pompey at Pharsalus in 48 B.C. and the consequent ascendency of Julius Caesar, Cicero had retired completely from the arena of political life. Resigning himself of necessity to the centralizing policy of Caesar, he sought consolation in his ever-favorite pursuit of philosophy, and it is to these closing years of his life that his chief philosophical works belong, among them the de Amicitia. This little essay was written in 44 B.C., not long after Caesar's assassination.

2. Atticus. — The essay is dedicated to Cicero's intimate friend, Titus Pomponius Atticus. Atticus was born in 109 B.C. of an old and wealthy equestrian family. From 88 to 65 B.C. he had resided at Athens, devoting his time to literary and philosophical studies. Returning to Rome in 65 B.C., he had lived on terms of intimacy with the first men of his day. His friendship with Cicero had begun early in life, when the two were students together, and is well attested by the sixteen books of letters (Epistulae ad Atticum) which have come down to us. This correspondence begins in 68 B.C. and continues for twenty-five years, ending only a few months before Cicero's death (December 7, 43 B.C.). Atticus never entered public life. His death occurred eleven years after that of Cicero, in 32 B.C.

3. Occasion of the Dialogue; its Dramatic Date. — The time of the alleged conversation is 129 B.C. Fannius and Scaevola come to the house of their father-in-law, Laelius, who is mourning the recent loss of his life-long friend, Scipio. From a discussion of Scipio's character and achievements the conver-

sation naturally turns to Laelius's intimate friendship with Scipio, and this in turn leads to the subject of friendship in general, on which, at the request of the young men, Laelius sets forth his views at length.

4. The Interlocutors:

(*a*) *Laelius.* Gaius Laelius was born shortly before 185 B.C. In 155 B.C. his interest in philosophy was first roused by listening to the teachings of three Greek philosophers, — Diogenes, Critolaus, and Carneades, — who, having come to Rome on a diplomatic errand, ventured to set forth to Roman youth the tenets of their several schools. It was Stoicism which appealed most strongly to Laelius, and he subsequently pursued his studies in this field under Panaetius of Rhodes, the most important representative of the Stoic school at that time. Entering public life, he was tribune of the plebs in 151 B.C., served in the Third Punic War, and was present at the fall of Carthage in 146 B.C.; the year following he was elected praetor. In this capacity he took the field and successfully conducted the Lusitanian campaign against Viriathus. The same year he was chosen augur, and took a prominent part in opposing the movement to change the existing method of electing the members of the augural college. Hitherto vacancies arising in this board had been filled by the augurs themselves. The tribune Crassus proposed to transfer the election to the people, but his plans were defeated by Laelius (see § 96 of the de Amicitia). Four years later (141 B.C.) Laelius was defeated as candidate for the consulship, but was successful the year afterward.

In his general character Laelius combined Greek ideality, love of literature and philosophy on the one hand, with Roman common-sense and wisdom in practical affairs on the other. The surname *Sapiens* given him by his contemporaries was probably intended to recognize both these sides of his character. Personally he was mild of manner, warm-hearted, and thoroughly optimistic. For his relations with Scipio, see below, § 5.

(*b*) *Scaevola.* Quintus Mucius Scaevola, the augur, was son-in-law of Laelius. The dates of his birth and death are unknown,

but he lived at least till 88 B.C., and was of advanced age at that time. In his earlier years he had been in public life, and held the offices of tribune (128 B.C.), plebeian aedile (125 B.C.), praetor (121 B.C.), and consul (117 B.C.). As praetor he had been governor of the province of Asia, and upon his return from this post was accused of extortion by T. Albucius, but was acquitted. His greatest fame, however, was as a lawyer. Even to his last years he gave advice freely on legal questions to all who sought his counsel. He is one of the speakers also in Cicero's de Oratore.

(*c*) *Fannius.* Gaius Fannius Strabo, also a son-in-law of Laelius, was born about 174 B.C., and served as a soldier under Scipio before Carthage in 146 B.C., and under Fabius Maximus in Spain in 142 B.C. In 122 B.C. he held the consulship. Like Laelius, he was a pupil of Panaetius. He also wrote an historical work devoted chiefly to a recital of events in which he had himself participated. This is now lost, but was commended by Cicero for its excellent style, and by Sallust for its great accuracy.

5. Scipio. — Scipio Africanus the younger was a son of Lucius Aemilius Paulus, the conqueror of Macedonia. The name Scipio he took from his adoptive father, P. Cornelius Scipio (son of the elder Africanus), adding the surname Aemilianus in token of his actual descent. Scipio was born about 185 B.C. and died (or was murdered) in 129 B.C., a few days before the time at which the following dialogue purports to have taken place. He had early begun to devote himself to arms, serving his first campaign under his father Paulus in the Macedonian War of 168 B.C. Subsequently he served in Spain under Lucullus in 151 B.C.; but the crowning glory of his military career was the overthrow of Carthage in 146 B.C.

Second only to Scipio's success in the field must be reckoned his enlightened interest in literature and philosophy, and his generous patronage of men of letters. In early life he had felt the impulse of the Greek teachers who visited Rome in 155 B.C. In his maturer years he became the centre of an intellectual

circle embracing his friend Laelius, L. Furius Philus, Scaevola (the augur), Fannius, and the poets Lucilius and Terence. Rumor had it that he assisted Terence in the composition of his comedies.

To Laelius, Scipio was attached by ties of the closest friendship. At home and in the field the two were inseparable. Cicero in the Republic (I, 18) tells us that Laelius reverenced Scipio as divine in consequence of his military prowess, while Scipio in turn regarded Laelius as a father. Their views of life and government were identical; even the observations on friendship which Cicero in this dialogue puts in the mouth of Laelius are expressly declared by the latter to be those of his friend.

Politically Scipio was a firm aristocrat. He had been absent in Spain at the time of the disturbances which culminated in the murder of Tiberius Gracchus, but on his return he spoke out boldly and, though married to Sempronia, the sister of Gracchus, did not hesitate to declare his belief that the agitator had been justly slain. This was in 133 B.C., and for the four remaining years of his life Scipio was the recognized leader of the aristocratic party. One morning in 129 B.C. he was found dead in his bed. Whether he was the victim of violence or died a natural death was never known. Suspicion pointed to foul play at the hands of his political opponents. Rumor linked itself especially with the names of Fulvius, Carbo, and the younger Gracchus. Of these, Carbo was the most generally suspected, and is even expressly mentioned by Cicero as the author of the deed.

M. TULLI CICERONIS

LAELIUS DE AMICITIA LIBER

AD T. POMPONIUM ATTICUM

I. **1.** Q. Mucius augur multa narrare de C. Laelio socero suo memoriter et iucunde solebat nec dubitare illum in omni sermone appellare sapientem; ego autem a patre ita eram deductus ad Scaevolam sumpta virili toga, ut, quoad possem et liceret, a senis latere numquam discederem; itaque multa ab eo prudenter disputata, multa etiam breviter et commode dicta memoriae mandabam fierique studebam eius prudentia doctior. Quo mortuo me ad pontificem Scaevolam contuli, quem unum nostrae civitatis et ingenio et iustitia praestantissimum audeo dicere. Sed de hoc alias; nunc redeo ad augurem.

2. Cum saepe multa, tum memini domi in hemicyclio sedentem, ut solebat, cum et ego essem una et pauci admodum familiares, in eum sermonem illum incidere, qui tum permultis erat in ore. Meministi enim profecto, Attice, et eo magis, quod P. Sulpicio utebare multum, cum is tribunus plebis capitali odio a Q. Pompeio, qui tum erat consul, dissideret, quocum coniunctissime et amantissime vixerat, quanta esset

hominum vel admiratio vel querela. **3**. Itaque tum Scaevola cum in eam ipsam mentionem incidisset, exposuit nobis sermonem Laeli de amicitia, habitum ab illo secum et cum altero genero, C. Fannio Marci filio, paucis diebus post mortem Africani. Eius disputationis sententias memoriae mandavi, quas hoc libro exposui arbitratu meo; quasi enim ipsos induxi loquentes, ne '*inquam*' et '*inquit*' saepius interponeretur, atque ut tamquam a praesentibus coram haberi sermo videretur.

4. Cum enim saepe mecum ageres, ut de amicitia scriberem aliquid, digna mihi res cum omnium cognitione, tum nostra familiaritate visa est. Itaque feci non invitus, ut prodessem multis rogatu tuo. Sed ut in Catone Maiore, qui est scriptus ad te de senectute, Catonem induxi senem disputantem, quia nulla videbatur aptior persona, quae de illa aetate loqueretur, quam eius, qui et diutissime senex fuisset et in ipsa senectute praeter ceteros floruisset, sic, cum accepissemus a patribus maxime memorabilem C. Laeli et P. Scipionis familiaritatem fuisse, idonea mihi Laeli persona visa est, quae de amicitia ea ipsa dissereret, quae disputata ab eo meminisset Scaevola. Genus autem hoc sermonum positum in hominum veterum auctoritate, et eorum illustrium, plus nescio quo pacto videtur habere gravitatis; itaque ipse mea legens sic afficior interdum, ut Catonem, non me loqui existimem. **5**. Sed ut tum ad senem senex de senectute, sic hoc libro ad amicum amicissimus scripsi de amicitia. Tum est Cato locutus, quo erat nemo fere senior temporibus illis, nemo prudentior; nunc Laelius et sapiens (sic enim est habitus) et amicitiae

gloria excellens de amicitia loquetur. Tu velim a me animum parumper avertas, Laelium loqui ipsum putes. C. Fannius et Q. Mucius ad socerum veniunt post mortem Africani; ab his sermo oritur, respondet Laelius, cuius tota disputatio est de amicitia, quam legens te ipse cognosces.

II. 6. *Fannius.* Sunt ista, Laeli; nec enim melior vir fuit Africano quisquam nec clarior. Sed existimare debes omnium oculos in te esse coniectos unum; te sapientem et appellant et existimant. Tribuebatur hoc modo M. Catoni, scimus L. Acilium apud patres nostros appellatum esse sapientem, sed uterque alio quodam modo, Acilius, quia prudens esse in iure civili putabatur, Cato, quia multarum rerum usum habebat; multa eius et in senatu et in foro vel provisa prudenter vel acta constanter vel responsa acute ferebantur; propterea quasi cognomen iam habebat in senectute sapientis. Te autem alio quodam modo non solum natura et moribus, verum etiam studio et doctrina esse sapientem, nec sicut vulgus, sed ut eruditi solent appellare sapientem, qualem in reliqua Graecia neminem 7. (nam qui septem appellantur, eos, qui ista subtilius quaerunt, in numero sapientium non habent), Athenis unum accepimus, et eum quidem etiam Apollinis oraculo sapientissimum iudicatum; hanc esse in te sapientiam existimant, ut omnia tua in te posita esse ducas humanosque casus virtute inferiores putes. Itaque ex me quaerunt, credo ex hoc item Scaevola, quonam pacto mortem Africani feras, eoque magis, quod proximis Nonis cum in hortos D. Bruti auguris commentandi causa, ut assolet, venissemus, tu non adfuisti, qui diligen-

tissime semper illum diem et illud munus solitus esses obire.

8. *Scaevola.* Quaerunt quidem, C. Laeli, multi, ut est a Fannio dictum, sed ego id respondeo, quod animum adverti, te dolorem, quem acceperis cum summi viri, tum amicissimi morte, ferre moderate nec potuisse non commoveri nec fuisse id humanitatis tuae; quod autem Nonis in collegio nostro non adfuisses, valetudinem respondeo causam, non maestitiam fuisse.

Laelius. Recte tu quidem, Scaevola, et vere; nec enim ab isto officio, quod semper usurpavi, cum valerem, abduci incommodo meo debui, nec ullo casu arbitror hoc constanti homini posse contingere, ut ulla intermissio fiat offici. 9. Tu autem, Fanni, quod mihi tantum tribui dicis, quantum ego nec agnosco nec postulo, facis amice; sed, ut mihi videris, non recte iudicas de Catone; aut enim nemo, quod quidem magis credo, aut, si quisquam, ille sapiens fuit. Quo modo, ut alia omittam, mortem fili tulit! memineram Paulum, videram Galum, sed hi in pueris, Cato in perfecto et spectato viro. 10. Quam ob rem cave Catoni anteponas ne istum quidem ipsum, quem Apollo, ut ais, sapientissimum iudicavit; huius enim facta, illius dicta laudantur. De me autem, ut iam cum utroque vestrum loquar, sic habetote:

III. Ego si Scipionis desiderio me moveri negem, quam id recte faciam, viderint sapientes; sed certe mentiar. Moveor enim tali amico orbatus, qualis, ut arbitror, nemo umquam erit, ut confirmare possum, nemo certe fuit; sed non egeo medicina, me ipse consolor, et maxime illo solacio, quod eo errore careo,

quo amicorum decessu plerique angi solent. Nihil mali accidisse Scipioni puto; mihi accidit, si quid accidit; suis autem incommodis graviter angi non amicum, sed se ipsum amantis est. **11.** Cum illo vero quis neget actum esse praeclare? Nisi enim, quod ille minime putabat, immortalitatem optare vellet, quid non adeptus est, quod homini fas esset optare? qui summam spem civium, quam de eo iam puero habuerant, continuo adulescens incredibili virtute superavit, qui consulatum petivit numquam, factus consul est bis, primum ante tempus, iterum sibi suo tempore, rei publicae paene sero, qui duabus urbibus eversis inimicissimis huic imperio non modo praesentia, verum etiam futura bella delevit. Quid dicam de moribus facillimis, de pietate in matrem, liberalitate in sorores, bonitate in suos, iustitia in omnes? nota sunt vobis. Quam autem civitati carus fuerit, maerore funeris indicatum est. Quid igitur hunc paucorum annorum accessio iuvare potuisset? Senectus enim quamvis non sit gravis, ut memini Catonem anno ante, quam est mortuus, mecum et cum Scipione disserere, tamen aufert eam viriditatem, in qua etiam nunc erat Scipio. **12.** Quam ob rem vita quidem talis fuit vel fortuna vel gloria, ut nihil posset accedere, moriendi autem sensum celeritas abstulit; quo de genere mortis difficile dictu est; quid homines suspicentur, videtis; hoc vere tamen licet dicere, P. Scipioni ex multis diebus, quos in vita celeberrimos laetissimosque viderit, illum diem clarissimum fuisse, cum senatu dimisso domum reductus ad vesperum est a patribus conscriptis, populo Romano, sociis et Latinis, pridie quam excessit e vita, ut ex

tam alto dignitatis gradu ad superos videatur deos potius quam ad inferos pervenisse.

IV. **13**. Neque enim assentior eis, qui haec nuper disserere coeperunt, cum corporibus simul animos interire atque omnia morte deleri; plus apud me antiquorum auctoritas valet, vel nostrorum maiorum, qui mortuis tam religiosa iura tribuerunt, quod non fecissent profecto, si nihil ad eos pertinere arbitrarentur, vel eorum, qui in hac terra fuerunt Magnamque Graeciam, quae nunc quidem deleta est, tum florebat, institutis et praeceptis suis erudierunt, vel eius, qui Apollinis oraculo sapientissimus est iudicatus, qui non tum hoc, tum illud, uti plerique, sed idem semper, animos hominum esse divinos, eisque, cum ex corpore excessissent, reditum in caelum patere, optimoque et iustissimo cuique expeditissimum. **14**. Quod idem Scipioni videbatur, qui quidem, quasi praesagiret, perpaucis ante mortem diebus, cum et Philus et Manilius adesset et alii plures, tuque etiam, Scaevola, mecum venisses, triduum disseruit de re publica; cuius disputationis fuit extremum fere de immortalitate animorum, quae se in quiete per visum ex Africano audisse dicebat. Id si ita est, ut optimi cuiusque animus in morte facillime evolet tamquam e custodia vinclisque corporis, cui censemus cursum ad deos faciliorem fuisse quam Scipioni? Quocirca maerere hoc eius eventu vereor ne invidi magis quam amici sit. Sin autem illa veriora, ut idem interitus sit animorum et corporum nec ullus sensus maneat, ut nihil boni est in morte, sic certe nihil mali; sensu enim amisso fit idem, quasi natus non esset omnino, quem tamen esse natum et nos gaudemus et haec civitas, dum erit, laetabitur.

15. Quam ob rem cum illo quidem, ut supra dixi, actum optime est, mecum incommodius, quem fuerat aequius, ut prius introieram, sic prius exire de vita. Sed tamen recordatione nostrae amicitiae sic fruor, ut beate vixisse videar, quia cum Scipione vixerim, quocum mihi coniuncta cura de publica re et de privata fuit, quocum et domus fuit et militia communis et, id in quo est omnis vis amicitiae, voluntatum, studiorum, sententiarum summa consensio. Itaque non tam ista me sapientiae, quam modo Fannius commemoravit, fama delectat, falsa praesertim, quam quod amicitiae nostrae memoriam spero sempiternam fore, idque eo mihi magis est cordi, quod ex omnibus saeculis vix tria aut quattuor nominantur paria amicorum; quo in genere sperare videor Scipionis et Laeli amicitiam notam posteritati fore.

16. *Fannius.* Istuc quidem, Laeli, ita necesse est. Sed quoniam amicitiae mentionem fecisti et sumus otiosi, pergratum mihi feceris, spero item Scaevolae, si, quem ad modum soles de ceteris rebus, cum ex te quaeruntur, sic de amicitia disputaris quid sentias, qualem existimes, quae praecepta des.

Scaevola. Mihi vero erit gratum; atque id ipsum cum tecum agere conarer, Fannius antevortit. Quam ob rem utrique nostrum gratum admodum feceris.

V. **17**. *Laelius.* Ego vero non gravarer, si mihi ipse confiderem; nam et praeclara res est et sumus, ut dixit Fannius, otiosi. Sed quis ego sum? aut quae est in me facultas? doctorum est ista consuetudo, eaque Graecorum, ut eis ponatur, de quo disputent quamvis subito; magnum opus est egetque exercitatione non parva. Quam ob rem, quae disputari de amicitia pos-

sunt, ab eis censeo petatis, qui ista profitentur; ego vos hortari tantum possum, ut amicitiam omnibus rebus humanis anteponatis; nihil est enim tam naturae aptum, tam conveniens ad res vel secundas vel adversas. **18.** Sed hoc primum sentio, nisi in bonis amicitiam esse non posse; neque id ad vivum reseco, ut illi, qui haec subtilius disserunt, fortasse vere, sed ad communem utilitatem parum; negant enim quemquam esse virum bonum nisi sapientem. Sit ita sane; sed eam sapientiam interpretantur, quam adhuc mortalis nemo est consecutus, nos autem ea, quae sunt in usu vitaque communi, non ea, quae finguntur aut optantur, spectare debemus. Numquam ego dicam C. Fabricium, M'. Curium, Ti. Coruncanium, quos sapientes nostri maiores iudicabant, ad istorum normam fuisse sapientes. Quare sibi habeant sapientiae nomen et invidiosum et obscurum; concedant, ut viri boni fuerint. Ne id quidem facient, negabunt id nisi sapienti posse concedi. **19.** Agamus igitur pingui, ut aiunt, Minerva. Qui ita se gerunt, ita vivunt, ut eorum probetur fides integritas, aequitas liberalitas, nec sit in eis ulla cupiditas, libido, audacia, sintque magna constantia, ut ei fuerunt, modo quos nominavi, hos viros bonos, ut habiti sunt, sic etiam appellandos putemus, quia sequantur, quantum homines possunt, naturam, optimam bene vivendi ducem. Sic enim mihi perspicere videor, ita natos esse nos, ut inter omnes esset societas quaedam, maior autem, ut quisque proxime accederet. Itaque cives potiores quam peregrini, propinqui quam alieni; cum his enim amicitiam natura ipsa peperit; sed ea non satis habet firmitatis. Namque hoc praestat amicitia propinquitati, quod ex pro-

pinquitate benevolentia tolli potest, ex amicitia non potest; sublata enim benevolentia amicitiae nomen tollitur, propinquitatis manet. **20**. Quanta autem vis amicitiae sit, ex hoc intellegi maxime potest, quod ex infinita societate generis humani, quam conciliavit ipsa natura, ita contracta res est et adducta in angustum, ut omnis caritas aut inter duos aut inter paucos iungeretur.

VI. Est enim amicitia nihil aliud nisi omnium divinarum humanarumque rerum cum benevolentia et caritate consensio; qua quidem haud scio an excepta sapientia nihil melius homini sit a dis immortalibus datum. Divitias alii praeponunt, bonam alii valetudinem, alii potentiam, alii honores, multi etiam voluptates. Beluarum hoc quidem extremum, illa autem superiora caduca et incerta, posita non tam in consiliis nostris quam in fortunae temeritate. Qui autem in virtute summum bonum ponunt, praeclare illi quidem, sed haec ipsa virtus amicitiam et gignit et continet, nec sine virtute amicitia esse ullo pacto potest. **21**. Iam virtutem ex consuetudine vitae sermonisque nostri interpretemur nec eam, ut quidam docti, verborum magnificentia metiamur virosque bonos eos, qui habentur, numeremus, Paulos, Catones, Galos, Scipiones, Philos; his communis vita contenta est; eos autem omittamus, qui omnino nusquam reperiuntur. **22**. Talis igitur inter viros amicitia tantas opportunitates habet, quantas vix queo dicere. Principio qui potest esse vita '*vitalis*,' ut ait Ennius, quae non in amici mutua benevolentia conquiescit? Quid dulcius quam habere, quicum omnia audeas sic loqui ut tecum? Qui esset tantus fructus in prosperis rebus, nisi haberes, qui

illis aeque ac tu ipse gauderet? adversas vero ferre difficile esset sine eo, qui illas gravius etiam quam tu ferret. Denique ceterae res, quae expetuntur, opportunae sunt singulae rebus fere singulis, divitiae, ut utare, opes, ut colare, honores, ut laudere, voluptates, ut gaudeas, valetudo, ut dolore careas et muneribus fungare corporis; amicitia res plurimas continet; quoquo te verteris, praesto est, nullo loco excluditur, numquam intempestiva, numquam molesta est; itaque non aqua, non igni, ut aiunt, locis pluribus utimur quam amicitia. Neque ego nunc de vulgari aut de mediocri, quae tamen ipsa et delectat et prodest, sed de vera et perfecta loquor, qualis eorum, qui pauci nominantur, fuit. Nam et secundas res splendidiores facit amicitia et adversas partiens communicansque leviores.

VII. **23.** Cumque plurimas et maximas commoditates amicitia contineat, tum illa nimirum praestat omnibus, quod bonam spem praelucet in posterum nec debilitari animos aut cadere patitur. Verum enim amicum qui intuetur, tamquam exemplar aliquod intuetur sui. Quocirca et absentes adsunt et egentes abundant et imbecilli valent et, quod difficilius dictu est, mortui vivunt; tantus eos honos, memoria, desiderium prosequitur amicorum. Ex quo illorum beata mors videtur, horum vita laudabilis. Quodsi exemeris ex rerum natura benevolentiae coniunctionem, nec domus ulla nec urbs stare poterit, ne agri quidem cultus permanebit. Id si minus intellegitur, quanta vis amicitiae concordiaeque sit, ex dissensionibus atque discordiis percipi potest. Quae enim domus tam stabilis, quae tam firma civitas est,

quae non odiis et discidiis funditus possit everti? Ex quo, quantum boni sit in amicitia, iudicari potest. **24**. Agrigentinum quidem doctum quendam virum carminibus Graecis vaticinatum ferunt, quae in rerum natura totoque mundo constarent, quaeque moverentur, ea contrahere amicitiam, dissipare discordiam. Atque hoc quidem omnes mortales et intellegunt et re probant. Itaque, si quando aliquod officium exstitit amici in periculis aut adeundis aut communicandis, quis est, qui id non maximis efferat laudibus? Qui clamores tota cavea nuper in hospitis et amici mei M. Pacuvi nova fabula! cum ignorante rege, uter Orestes esset, Pylades Orestem se esse diceret, ut pro illo necaretur, Orestes autem, ita ut erat, Orestem se esse perseveraret. Stantes plaudebant in re ficta; quid arbitramur in vera facturos fuisse? Facile indicabat ipsa natura vim suam, cum homines, quod facere ipsi non possent, id recte fieri in altero iudicarent.

Hactenus mihi videor de amicitia quid sentirem potuisse dicere; si qua praeterea sunt (credo autem esse multa), ab eis, si videbitur, qui ista disputant, quaeritote.

25. *Fannius*. Nos autem a te potius; quamquam etiam ab istis saepe quaesivi et audivi non invitus equidem; sed aliud quoddam filum orationis tuae.

Scaevola. Tum magis id diceres, Fanni, si nuper in hortis Scipionis, cum est de re publica disputatum, adfuisses. Qualis tum patronus iustitiae fuit contra accuratam orationem Phili!

Fannius. Facile id quidem fuit, iustitiam iustissimo viro defendere.

Scaevola. Quid? amicitiam nonne facile ei, qui ob eam summa fide, constantia iustitiaque servatam maximam gloriam ceperit?

VIII. **26.** *Laelius.* Vim hoc quidem est afferre. Quid enim refert, qua me ratione cogatis? cogitis certe. Studiis enim generorum, praesertim in re bona, cum difficile est, tum ne aequum quidem obsistere.

Saepissime igitur mihi de amicitia cogitanti maxime illud considerandum videri solet, utrum propter imbecillitatem atque inopiam desiderata sit amicitia, ut dandis recipiendisque meritis, quod quisque minus per se ipse posset, id acciperet ab alio vicissimque redderet, an esset hoc quidem proprium amicitiae, sed antiquior et pulchrior et magis a natura ipsa profecta alia causa. Amor enim, ex quo amicitia nominata est, princeps est ad benevolentiam coniungendam. Nam utilitates quidem etiam ab eis percipiuntur saepe, qui simulatione amicitiae coluntur et observantur temporis causa, in amicitia autem nihil fictum est, nihil simulatum et, quidquid est, id est verum et voluntarium. **27.** Quapropter a natura mihi videtur potius quam ab indigentia orta amicitia, applicatione magis animi cum quodam sensu amandi quam cogitatione, quantum illa res utilitatis esset habitura. Quod quidem quale sit, etiam in bestiis quibusdam animadverti potest, quae ex se natos ita amant ad quoddam tempus et ab eis ita amantur, ut facile earum sensus appareat. Quod in homine multo est evidentius, primum ex ea caritate, quae est inter natos et parentes, quae dirimi nisi detestabili scelere non potest; deinde cum similis sensus exstitit amoris, si aliquem nacti sumus,

cuius cum moribus et natura congruamus, quod in eo quasi lumen aliquod probitatis et virtutis perspicere videamur. **28**. Nihil est enim virtute amabilius, nihil, quod magis alliciat ad diligendum, quippe cum propter virtutem et probitatem etiam eos, quos numquam vidimus, quodam modo diligamus. Quis est, qui C. Fabrici, M'. Curi non cum caritate aliqua benevola memoriam usurpet, quos numquam viderit? quis autem est, qui Tarquinium Superbum, qui Sp. Cassium, Sp. Maelium non oderit? Cum duobus ducibus de imperio in Italia est decertatum, Pyrrho et Hannibale; ab altero propter probitatem eius non nimis alienos animos habemus, alterum propter crudelitatem semper haec civitas oderit.

IX. **29**. Quod si tanta vis probitatis est, ut eam vel in eis, quos numquam vidimus, vel, quod maius est, in hoste etiam diligamus, quid mirum est, si animi hominum moveantur, cum eorum, quibuscum usu coniuncti esse possunt, virtutem et bonitatem perspicere videantur? Quamquam confirmatur amor et beneficio accepto et studio perspecto et consuetudine adiuncta, quibus rebus ad illum primum motum animi et amoris adhibitis admirabilis quaedam exardescit benevolentiae magnitudo. Quam si qui putant ab imbecillitate proficisci, ut sit, per quem assequatur, quod quisque desideret, humilem sane relinquunt et minime generosum, ut ita dicam, ortum amicitiae, quam ex inopia atque indigentia natam volunt. Quod si ita esset, ut quisque minimum esse in se arbitraretur, ita ad amicitiam esset aptissimus; quod longe secus est. **30**. Ut enim quisque sibi plurimum confidit, et ut quisque maxime virtute et sapientia sic munitus est, ut nullo

egeat suaque omnia in se ipso posita iudicet, ita in amicitiis expetendis colendisque maxime excellit. Quid enim? Africanus indigens mei? Minime hercule! ac ne ego quidem illius; sed ego admiratione quadam virtutis eius, ille vicissim opinione fortasse non nulla, quam de meis moribus habebat, me dilexit; auxit benevolentiam consuetudo. Sed quamquam utilitates multae et magnae consecutae sunt, non sunt tamen ab earum spe causae diligendi profectae. **31**. Ut enim benefici liberalesque sumus, non ut exigamus gratiam (neque enim beneficium faeneramur, sed natura propensi ad liberalitatem sumus), sic amicitiam non spe mercedis adducti, sed quod omnis eius fructus in ipso amore inest, expetendam putamus. **32**. Ab his, qui pecudum ritu ad voluptatem omnia referunt, longe dissentiunt, nec mirum; nihil enim altum, nihil magnificum ac divinum suspicere possunt, qui suas omnes cogitationes abiecerunt in rem tam humilem tamque contemptam. Quam ob rem hos quidem ab hoc sermone removeamus, ipsi autem intellegamus natura gigni sensum diligendi et benevolentiae caritatem facta significatione probitatis. Quam qui appetiverunt, applicant se et propius admovent, ut et usu eius, quem diligere coeperunt, fruantur et moribus, sintque pares in amore et aequales propensioresque ad bene merendum quam ad reposcendum, atque haec inter eos sit honesta certatio. Sic et utilitates ex amicitia maximae capientur, et erit eius ortus a natura quam ab imbecillitate gravior et verior. Nam si utilitas amicitias conglutinaret, eadem commutata dissolveret; sed quia natura mutari non potest, idcirco verae ami-

citiae sempiternae sunt. Ortum quidem amicitiae videtis, nisi quid ad haec forte vultis.

Fannius. Tu vero perge, Laeli; pro hoc enim, qui minor est natu, meo iure respondeo.

33. *Scaevola.* Recte tu quidem. Quam ob rem audiamus.

X. *Laelius.* Audite vero, optimi viri, ea, quae saepissime inter me et Scipionem de amicitia disserebantur. Quamquam ille quidem nihil difficilius esse dicebat, quam amicitiam usque ad extremum vitae diem permanere. Nam, vel ut non idem expediret, incidere saepe, vel ut de re publica non idem sentiretur; mutari etiam mores hominum saepe dicebat, alias adversis rebus, alias aetate ingravescente. Atque earum rerum exemplum ex similitudine capiebat ineuntis aetatis, quod summi puerorum amores saepe una cum praetexta toga ponerentur; **34**. sin autem ad adulescentiam perducti essent, dirimi tamen interdum contentione vel uxoriae condicionis vel commodi alicuius, quod idem adipisci uterque non posset. Quod si qui longius in amicitia provecti essent, tamen saepe labefactari, si in honoris contentionem incidissent; pestem enim nullam maiorem esse amicitiis quam in plerisque pecuniae cupiditatem, in optimis quibusque honoris certamen et gloriae; ex quo inimicitias maximas saepe inter amicissimos exstitisse. **35**. Magna etiam discidia et plerumque iusta nasci, cum aliquid ab amicis, quod rectum non esset, postularetur, ut aut libidinis ministri aut adiutores essent ad iniuriam; quod qui recusarent, quamvis honeste id facerent, ius tamen amicitiae deserere arguerentur ab eis, quibus obsequi nollent. Illos autem, qui quidvis ab amico auderent

postulare, postulatione ipsa profiteri omnia se amici causa esse facturos. Eorum querela inveterata non modo familiaritates exstingui solere, sed odia etiam gigni sempiterna. Haec ita multa quasi fata impendere amicitiis, ut omnia subterfugere non modo sapientiae, sed etiam felicitatis diceret sibi videri.

XI. **36**. Quam ob rem id primum videamus, si placet, quatenus amor in amicitia progredi debeat. Numne, si Coriolanus habuit amicos, ferre contra patriam arma illi cum Coriolano debuerunt? Num Vecellinum amici regnum appetentem, num Maelium debuerunt iuvare? **37**. Tib. quidem Gracchum rem publicam vexantem a Q. Tuberone aequalibusque amicis derelictum videbamus. At C. Blossius Cumanus, hospes familiae vestrae, Scaevola, cum ad me, quod aderam Laenati et Rupilio consulibus in consilio, deprecatum venisset, hanc, ut sibi ignoscerem, causam afferebat, quod tanti Tib. Gracchum fecisset, ut, quidquid ille vellet, sibi faciendum putaret. Tum ego: '*Etiamne, si te in Capitolium faces ferre vellet?*' '*Numquam,*' inquit, '*voluisset id quidem; sed si voluisset, paruissem.*' Videtis, quam nefaria vox. Et hercule ita fecit, vel plus etiam quam dixit; non enim paruit ille Ti. Gracchi temeritati, sed praefuit, nec se comitem illius furoris, sed ducem praebuit. Itaque hac amentia quaestione nova perterritus in Asiam profugit, ad hostes se contulit, poenas rei publicae graves iustasque persolvit. Nulla est igitur excusatio peccati, si amici causa peccaveris; nam, cum conciliatrix amicitiae virtutis opinio fuerit, difficile est amicitiam manere, si a virtute defeceris. **38**. Quod si rectum statuerimus vel concedere amicis, quidquid velint, vel

impetrare ab eis, quidquid velimus, perfecta quidem sapientia si simus, nihil habeat res viti; sed loquimur de eis amicis, qui ante oculos sunt, quos vidimus aut de quibus memoriam accepimus, quos novit vita communis. Ex hoc numero nobis exempla sumenda sunt, et eorum quidem maxime, qui ad sapientiam proxime accedunt. / **39**. Videmus Papum Aemilium Luscino familiarem fuisse (sic a patribus accepimus), bis una consules, collegas in censura; tum et cum eis et inter se coniunctissimos fuisse M'. Curium, Ti. Coruncanium memoriae proditum est. Igitur ne suspicari quidem possumus quemquam horum ab amico quippiam contendisse, quod contra fidem, contra ius iurandum, contra rem publicam esset. Nam hoc quidem in talibus viris quid attinet dicere, si contendisset, impetraturum non fuisse? cum illi sanctissimi viri fuerint, aeque autem nefas sit tale aliquid et facere rogatum et rogare. At vero Tib. Gracchum sequebantur C. Carbo, C. Cato, et minime tum quidem C. frater nunc idem acerrimus.

XII. **40**. Haec igitur lex in amicitia sanciatur, ut neque rogemus res turpes nec faciamus rogati. Turpis enim excusatio est et minime accipienda cum in ceteris peccatis, tum si quis contra rem publicam se amici causa fecisse fateatur. Etenim eo loco, Fanni et Scaevola, locati sumus, ut nos longe prospicere oporteat futuros casus rei publicae. Deflexit iam aliquantum de spatio curriculoque consuetudo maiorum. **41**. Tib. Gracchus regnum occupare conatus est, vel regnavit is quidem paucos menses. Num quid simile populus Romanus audierat aut viderat? Hunc etiam post mortem secuti amici et propinqui quid in P. Scipi-

one effecerint, sine lacrimis non queo dicere. Nam Carbonem, quoquo modo potuimus, propter recentem poenam Tib. Gracchi sustinuimus; de C. Gracchi autem tribunatu quid exspectem, non libet augurari. Serpit clam ea res, quae proclivis ad perniciem, cum semel coepit, labitur. Videtis, in tabella iam ante quanta sit facta labes, primo Gabinia lege, biennio autem post Cassia. Videre iam videor populum a senatu disiunctum, multitudinis arbitrio res maximas agi. Plures enim discent, quem ad modum haec fiant, quam quem ad modum eis resistatur. **42**. Quorsum haec? Quia sine sociis nemo quicquam tale conatur. Praecipiendum est igitur bonis, ut, si in eius modi amicitias ignari casu aliquo inciderint, ne existiment ita se alligatos, ut ab amicis in magna aliqua re peccantibus non discedant; improbis autem poena statuenda est, nec vero minor eis, qui secuti erunt alterum, quam eis, qui ipsi fuerint impietatis duces. Quis clarior in Graecia Themistocle, quis potentior? Qui cum imperator bello Persico servitute Graeciam liberavisset propterque invidiam in exsilium expulsus esset, ingratae patriae iniuriam non tulit, quam ferre debuit, fecit idem, quod xx annis ante apud nos fecerat Coriolanus. His adiutor contra patriam inventus est nemo; itaque mortem sibi uterque conscivit. **43**. Quare talis improborum consensio non modo excusatione amicitiae tegenda non est, sed potius supplicio omni vindicanda est, ut ne quis concessum putet amicum vel bellum patriae inferentem sequi; quod quidem, ut res ire coepit, haud scio an aliquando futurum sit. Mihi autem non minori curae est, qualis res publica post mortem meam futura sit, quam qualis hodie sit.

XIII. **44**. Haec igitur prima lex amicitiae sanciatur, ut ab amicis honesta petamus, amicorum causa honesta faciamus, ne exspectemus quidem, dum rogemur; studium semper adsit, cunctatio absit; consilium verum dare audeamus libere. Plurimum in amicitia amicorum bene suadentium valeat auctoritas, eaque et adhibeatur ad monendum non modo aperte, sed etiam acriter, si res postulabit, et adhibitae pareatur. **45**. Nam quibusdam, quos audio sapientes habitos in Graecia, placuisse opinor mirabilia quaedam (sed nihil est, quod illi non persequantur argutiis): partim fugiendas esse nimias amicitias, ne necesse sit unum sollicitum esse pro pluribus; satis superque esse sibi suarum cuique rerum, alienis nimis implicari molestum esse; commodissimum esse quam laxissimas habenas habere amicitiae, quas vel adducas, cum velis, vel remittas; caput enim esse ad beate vivendum securitatem, qua frui non possit animus, si tamquam parturiat unus pro pluribus. **46**. Alios autem dicere aiunt multo etiam inhumanius (quem locum breviter paulo ante perstrinxi) praesidi adiumentique causa, non benevolentiae neque caritatis amicitias esse expetendas; itaque, ut quisque minimum firmitatis haberet minimumque virium, ita amicitias appetere maxime; ex eo fieri, ut mulierculae magis amicitiarum praesidia quaerant quam viri et inopes quam opulenti et calamitosi quam ei, qui putentur beati. **47**. O praeclaram sapientiam! Solem enim e mundo tollere videntur, qui amicitiam e vita tollunt, qua nihil a dis immortalibus melius habemus, nihil iucundius. Quae est enim ista securitas? Specie quidem blanda, sed reapse multis locis repudianda. Neque

enim est consentaneum ullam honestam rem actionemve, ne sollicitus sis, aut non suscipere aut susceptam deponere. Quod si curam fugimus, virtus fugienda est, quae necesse est cum aliqua cura res sibi contrarias aspernetur atque oderit, ut bonitas malitiam, temperantia libidinem, ignaviam fortitudo; itaque videas rebus iniustis iustos maxime dolere, imbellibus fortes, flagitiosis modestos. Ergo hoc proprium est animi bene constituti, et laetari bonis rebus et dolere contrariis. **48**. Quam ob rem, si cadit in sapientem animi dolor, qui profecto cadit, nisi ex eius animo exstirpatam humanitatem arbitramur, quae causa est, cur amicitiam funditus tollamus e vita, ne aliquas propter eam suscipiamus molestias? Quid enim interest motu animi sublato non dico inter pecudem et hominem, sed inter hominem et truncum aut saxum aut quidvis generis eiusdem? Neque enim sunt isti audiendi, qui virtutem duram et quasi ferream esse quandam volunt; quae quidem est cum multis in rebus, tum in amicitia tenera atque tractabilis, ut et bonis amici quasi diffundatur et incommodis contrahatur. Quam ob rem angor iste, qui pro amico saepe capiendus est, non tantum valet, ut tollat e vita amicitiam, non plus quam ut virtutes, quia non nullas curas et molestias afferunt, repudientur.

XIV. Cum autem contrahat amicitiam, ut supra dixi, si qua significatio virtutis eluceat, ad quam se similis animus applicet et adiungat, id cum contigit, amor exoriatur necesse est. **49**. Quid enim tam absurdum quam delectari multis inanimis rebus, ut honore, ut gloria, ut aedificio, ut vestitu cultuque corporis, animante virtute praedito, eo qui vel amare

vel, ut ita dicam, redamare possit, non admodum delectari? Nihil est enim remuneratione benevolentiae, nihil vicissitudine studiorum officiorumque iucundius. **50**. Quid, si illud etiam addimus, quod recte addi potest, nihil esse, quod ad se rem ullam tam alliciat et tam trahat quam ad amicitiam similitudo? concedetur profecto verum esse, ut bonos boni diligant asciscantque sibi quasi propinquitate coniunctos atque natura. Nihil est enim appetentius similium sui nec rapacius quam natura. Quam ob rem hoc quidem, Fanni et Scaevola, constet, ut opinor, bonis inter bonos quasi necessariam benevolentiam, qui est amicitiae fons a natura constitutus. Sed eadem bonitas etiam ad multitudinem pertinet. Non enim est inhumana virtus neque immunis neque superba, quae etiam populos universos tueri eisque optime consulere soleat; quod non faceret profecto, si a caritate vulgi abhorreret. **51**. Atque etiam mihi quidem videntur, qui utilitatis causa fingunt amicitias, amabilissimum nodum amicitiae tollere. Non enim tam utilitas parta per amicum quam amici amor ipse delectat, tumque illud fit, quod ab amico est profectum, iucundum, si cum studio est profectum; tantumque abest, ut amicitiae propter indigentiam colantur, ut ei, qui opibus et copiis maximeque virtute, in qua plurimum est praesidi, minime alterius indigeant, liberalissimi sint et beneficentissimi. Atque haud sciam an ne opus sit quidem nihil umquam omnino deesse amicis. Ubi enim studia nostra viguissent, si numquam consilio, numquam opera nostra nec domi nec militiae Scipio eguisset? Non igitur utilitatem amicitia, sed utilitas amicitiam secuta est.

XV. **52**. Non ergo erunt homines deliciis diffluentes audiendi, si quando de amicitia, quam nec usu nec ratione habent cognitam, disputabunt. Nam quis est (pro deorum fidem atque hominum) qui velit, ut neque diligat quemquam nec ipse ab ullo diligatur, circumfluere omnibus copiis atque in omnium rerum abundantia vivere? Haec enim est tyrannorum vita nimirum, in qua nulla fides, nulla caritas, nulla stabilis benevolentiae potest esse fiducia, omnia semper suspecta atque sollicita, nullus locus amicitiae. **53**. Quis enim aut eum diligat, quem metuat, aut eum, a quo se metui putet? Coluntur tamen simulatione dumtaxat ad tempus. Quod si forte, ut fit plerumque, ceciderunt, tum intellegitur, quam fuerint inopes amicorum. Quod Tarquinium dixisse ferunt, tum exsulantem se intellexisse, quos fidos amicos habuisset, quos infidos, cum iam neutris gratiam referre posset. **54**. Quamquam miror, illa superbia et importunitate si quemquam amicum habere potuit. Atque ut huius, quem dixi, mores veros amicos parare non potuerunt, sic multorum opes praepotentium excludunt amicitias fideles. Non enim solum ipsa Fortuna caeca est, sed eos etiam plerumque efficit caecos, quos conplexa est; itaque efferuntur fere fastidio et contumacia, nec quicquam insipiente fortunato intolerabilius fieri potest. Atque hoc quidem videre licet, eos, qui antea commodis fuerint moribus, imperio, potestate, prosperis rebus immutari, sperni ab eis veteres amicitias, indulgeri novis. **55**. Quid autem stultius quam, cum plurimum copiis, facultatibus, opibus possint, cetera parare, quae parantur pecunia, equos, famulos, vestem egregiam, vasa

pretiosa, amicos non parare, optimam et pulcherrimam vitae, ut ita dicam, supellectilem? etenim cetera cum parant, cui parent, nesciunt, nec cuius causa laborent (eius enim est istorum quidque, qui vicit viribus), amicitiarum sua cuique permanet stabilis et certa possessio; ut, etiamsi illa maneant, quae sunt quasi dona Fortunae, tamen vita inculta et deserta ab amicis non possit esse iucunda. Sed haec hactenus.

XVI. **56**. Constituendi autem sunt, qui sint in amicitia fines et quasi termini diligendi. De quibus tres video sententias ferri, quarum nullam probo, unam, ut eodem modo erga amicum affecti simus, quo erga nosmet ipsos, alteram, ut nostra in amicos benevolentia illorum erga nos benevolentiae pariter aequaliterque respondeat, tertiam, ut, quanti quisque se ipse faciat, tanti fiat ab amicis. **57**. Harum trium sententiarum nulli prorsus assentior. Nec enim illa prima vera est, ut, quem ad modum in se quisque sit, sic in amicum sit animatus. Quam multa enim, quae nostra causa numquam faceremus, facimus causa amicorum! precari ab indigno, supplicare, tum acerbius in aliquem invehi insectarique vehementius, quae in nostris rebus non satis honeste, in amicorum fiunt honestissime; multaeque res sunt, in quibus de suis commodis viri boni multa detrahunt detrahique patiuntur, ut eis amici potius quam ipsi fruantur. **58**. Altera sententia est, quae definit amicitiam paribus officiis ac voluntatibus. Hoc quidem est nimis exigue et exiliter ad calculos vocare amicitiam, ut par sit ratio acceptorum et datorum. Divitior mihi et affluentior videtur esse vera amicitia nec observare restricte, ne plus reddat quam acceperit; neque enim

verendum est, ne quid excidat, aut ne quid in terram defluat, aut ne plus aequo quid in amicitiam congeratur. **59.** Tertius vero ille finis deterrimus, ut, quanti quisque se ipse faciat, tanti fiat ab amicis. Saepe enim in quibusdam aut animus abiectior est aut spes amplificandae fortunae fractior. Non est igitur amici talem esse in eum, qualis ille in se est, sed potius eniti et efficere, ut amici iacentem animum excitet inducatque in spem cogitationemque meliorem. Alius igitur finis verae amicitiae constituendus est, si prius, quid maxime reprehendere Scipio solitus sit, dixero. Negabat ullam vocem inimiciorem amicitiae potuisse reperiri quam eius, qui dixisset ita amare oportere, ut si aliquando esset osurus; nec vero se adduci posse, ut hoc, quem ad modum putaretur, a Biante esse dictum crederet, qui sapiens habitus esset unus e septem; impuri cuiusdam aut ambitiosi aut omnia ad suam potentiam revocantis esse sententiam. Quonam enim modo quisquam amicus esse poterit ei, cui se putabit inimicum esse posse? quin etiam necesse erit cupere et optare, ut quam saepissime peccet amicus, quo plures det sibi tamquam ansas ad reprehendendum; rursum autem recte factis commodisque amicorum necesse erit angi, dolere, invidere. **60.** Quare hoc quidem praeceptum, cuiuscumque est, ad tollendam amicitiam valet; illud potius praecipiendum fuit, ut eam diligentiam adhiberemus in amicitiis comparandis, ut ne quando amare inciperemus eum, quem aliquando odisse possemus. Quin etiam, si minus felices in diligendo fuissemus, ferendum id Scipio potius quam inimicitiarum tempus cogitandum putabat.

XVII. **61**. His igitur finibus utendum arbitror, ut, cum emendati mores amicorum sint, tum sit inter eos omnium rerum, consiliorum, voluntatum sine ulla exceptione communitas, ut etiam, si qua fortuna acciderit ut minus iustae amicorum voluntates adiuvandae sint, in quibus eorum aut caput agatur aut fama, declinandum de via sit, modo ne summa turpitudo sequatur; est enim, quatenus amicitiae dari venia possit. Nec vero neglegenda est fama, nec mediocre telum ad res gerendas existimare oportet benevolentiam civium; quam blanditiis et assentando colligere turpe est; virtus, quam sequitur caritas, minime repudianda est. **62**. Sed (saepe enim redeo ad Scipionem, cuius omnis sermo erat de amicitia) querebatur, quod omnibus in rebus homines diligentiores essent; capras et oves quot quisque haberet, dicere posse, amicos quot haberet, non posse dicere, et in illis quidem parandis adhibere curam, in amicis eligendis neglegentis esse nec habere quasi signa quaedam et notas, quibus eos, qui ad amicitias essent idonei, iudicarent. Sunt igitur firmi et stabiles et constantes eligendi; cuius generis est magna penuria. Et iudicare difficile est sane nisi expertum; experiendum autem est in ipsa amicitia. Ita praecurrit amicitia iudicium tollitque experiendi potestatem. **63**. Est igitur prudentis sustinere ut cursum, sic impetum benevolentiae, quo utamur quasi equis temptatis, sic amicitiis ex aliqua parte periclitatis moribus amicorum. Quidam saepe in parva pecunia perspiciuntur quam sint leves, quidam autem, quos parva movere non potuit, cognoscuntur in magna. Sint vero aliqui reperti, qui pecuniam praeferre

amicitiae sordidum existiment, ubi eos inveniemus, qui honores, magistratus, imperia, potestates, opes amicitiae non anteponant, ut, cum ex altera parte proposita haec sint, ex altera ius amicitiae, non multo illa malint? Imbecilla enim est natura ad contemnendam potentiam; quam etiamsi neglecta amicitia consecuti sint, obscuratum iri arbitrantur, quia non sine magna causa sit neglecta amicitia. **64.** Itaque verae amicitiae difficillime reperiuntur in eis, qui in honoribus reque publica versantur; ubi enim istum invenias, qui honorem amici anteponat suo? Quid? haec ut omittam, quam graves, quam difficiles plerisque videntur calamitatum societates! ad quas non est facile inventu qui descendant. Quamquam Ennius recte:

Amícus certus ín re incerta cérnitur,

tamen haec duo levitatis et infirmitatis plerosque convincunt: aut in bonis rebus contemnunt aut in malis deserunt.

XVIII. Qui igitur utraque in re gravem, constantem, stabilem se in amicitia praestiterit, hunc ex maxime raro genere hominum iudicare debemus et paene divino.

65. Firmamentum autem stabilitatis constantiaeque eius, quam in amicitia quaerimus, fides est; nihil est enim stabile, quod infidum est. Simplicem praeterea et communem et consentientem, id est qui rebus isdem moveatur, eligi par est, quae omnia pertinent ad fidelitatem; neque enim fidum potest esse multiplex ingenium et tortuosum, neque vero, qui non isdem rebus movetur naturaque consentit, aut

fidus aut stabilis potest esse. Addendum eodem est, ut ne criminibus aut inferendis delectetur aut credat oblatis, quae pertinent omnia ad eam, quam iam dudum tracto, constantiam. Ita fit verum illud, quod initio dixi, amicitiam nisi inter bonos esse non posse. Est enim boni viri, quem eundem sapientem licet dicere, haec duo tenere in amicitia: primum ne quid fictum sit neve simulatum; aperte enim vel odisse magis ingenui est quam fronte occultare sententiam; deinde non solum ab aliquo allatas criminationes repellere, sed ne ipsum quidem esse suspiciosum, semper aliquid existimantem ab amico esse violatum. **66**. Accedat huc suavitas quaedam oportet sermonum atque morum, haudquaquam mediocre condimentum amicitiae. Tristitia autem et in omni re severitas habet illa quidem gravitatem, sed amicitia remissior esse debet et liberior et dulcior et ad omnem comitatem facilitatemque proclivior.

XIX. **67**. Exsistit autem hoc loco quaedam quaestio subdifficilis, num quando amici novi, digni amicitia, veteribus sint anteponendi, ut equis vetulis teneros anteponere solemus. Indigna homine dubitatio! Non enim debent esse amicitiarum sicut aliarum rerum satietates; veterrima quaeque, ut ea vina, quae vetustatem ferunt, esse debet suavissima; verumque illud est, quod dicitur, multos modios salis simul edendos esse, ut amicitiae munus expletum sit. **68**. Novitates autem si spem afferunt, ut tamquam in herbis non fallacibus fructus appareat, non sunt illae quidem repudiandae, vetustas tamen suo loco conservanda; maxima est enim vis vetustatis et consuetudinis. Quin in ipso equo, cuius modo feci mentionem, si

nulla res impediat, nemo est, quin eo, quo consuevit, libentius utatur quam intractato et novo. Nec vero in hoc, quod est animal, sed in eis etiam, quae sunt inanima, consuetudo valet, cum locis ipsis delectemur, montuosis etiam et silvestribus, in quibus diutius commorati sumus.

69. Sed maximum est in amicitia parem esse inferiori. Saepe enim excellentiae quaedam sunt, qualis erat Scipionis in nostro, ut ita dicam, grege. Numquam se ille Philo, numquam Rupilio, numquam Mummio anteposuit, numquam inferioris ordinis amicis, Q. vero Maximum fratrem, egregium virum omnino, sibi nequaquam parem, quod is anteibat aetate, tamquam superiorem colebat suosque omnes per se posse esse ampliores volebat. **70**. Quod faciendum imitandumque est omnibus, ut, si quam praestantiam virtutis, ingeni, fortunae consecuti sint, impertiant ea suis communicentque cum proximis, ut, si parentibus nati sint humilibus, si propinquos habeant imbecilliore vel animo vel fortuna, eorum augeant opes eisque honori sint et dignitati. Ut in fabulis, qui aliquamdiu propter ignorationem stirpis et generis in famulatu fuerunt, cum cogniti sunt et aut deorum aut regum filii inventi, retinent tamen caritatem in pastores, quos patres multos annos esse duxerunt. Quod est multo profecto magis in veris patribus certisque faciendum. Fructus enim ingeni et virtutis omnisque praestantiae tum maximus capitur, cum in proximum quemque confertur.

XX. **71**. Ut igitur ei, qui sunt in amicitiae coniunctionisque necessitudine superiores, exaequare se cum inferioribus debent, sic inferiores non dolere se

a suis aut ingenio aut fortuna aut dignitate superari. Quorum plerique aut queruntur semper aliquid aut etiam exprobrant, eoque magis, si habere se putant, quod officiose et amice et cum labore aliquo suo factum queant dicere. Odiosum sane genus hominum officia exprobrantium; quae meminisse debet is, in quem collata sunt, non commemorare, qui contulit. **72**. Quam ob rem, ut ei, qui superiores sunt, summittere se debent in amicitia, sic quodam modo inferiores extollere. Sunt enim quidam, qui molestas amicitias faciunt, cum ipsi se contemni putant; quod non fere contingit nisi eis, qui etiam contemnendos se arbitrantur; qui hac opinione non modo verbis, sed etiam opera levandi sunt. **73**. Tantum autem cuique tribuendum, primum quantum ipse efficere possis, deinde etiam quantum ille, quem diligas atque adiuves, sustinere. Non enim neque tu possis, quamvis excellas, omnes tuos ad honores amplissimos perducere, ut Scipio P. Rupilium potuit consulem efficere, fratrem eius L. non potuit. Quodsi etiam possis quidvis deferre ad alterum, videndum est tamen, quid ille possit sustinere.

74. Omnino amicitiae corroboratis iam confirmatisque et ingeniis et aetatibus iudicandae sunt, nec, si qui ineunte aetate venandi aut pilae studiosi fuerunt, eos habere necessarios, quos tum eodem studio praeditos dilexerunt. Isto enim modo nutrices et paedagogi iure vetustatis plurimum benevolentiae postulabunt; qui neglegendi quidem non sunt, sed alio quodam modo aestimandi. Aliter amicitiae stabiles permanere non possunt. Dispares enim mores disparia studia sequuntur, quorum dissimilitudo dissociat

amicitias; nec ob aliam causam ullam boni improbis, improbi bonis amici esse non possunt, nisi quod tanta est inter eos, quanta maxima potest esse, morum studiorumque distantia. **75.** Recte etiam praecipi potest in amicitiis, ne intemperata quaedam benevolentia, quod persaepe fit, impediat magnas utilitates amicorum. Nec enim, ut ad fabulas redeam, Troiam Neoptolemus capere potuisset, si Lycomedem, apud quem erat educatus, multis cum lacrimis iter suum impedientem audire voluisset. Et saepe incidunt magnae res, ut discedendum sit ab amicis; quas qui impedire vult, quod desiderium non facile ferat, is et infirmus est mollisque natura et ob eam ipsam causam in amicitia parum iustus. **76.** Atque in omni re considerandum est, et quid postules ab amico et quid patiare a te impetrari.

XXI. Est etiam quaedam calamitas in amicitiis dimittendis non numquam necessaria; iam enim a sapientium familiaritatibus ad vulgares amicitias oratio nostra delabitur. Erumpunt saepe vitia amicorum tum in ipsos amicos, tum in alienos, quorum tamen ad amicos redundet infamia. Tales igitur amicitiae sunt remissione usus solvendae et, ut Catonem dicere audivi, dissuendae magis quam discindendae, nisi quaedam admodum intolerabilis iniuria exarserit, ut neque rectum neque honestum sit nec fieri possit, ut non statim alienatio disiunctioque facienda sit. **77.** Sin autem aut morum aut studiorum commutatio quaedam, ut fieri solet, facta erit aut in rei publicae partibus dissensio intercesserit (loquor enim iam, ut paulo ante dixi, non de sapientium, sed de communibus amicitiis), cavendum erit,

ne non solum amicitiae depositae, sed etiam inimicitiae susceptae videantur. Nihil enim est turpius quam cum eo bellum gerere, quocum familiariter vixeris. Ab amicitia Q. Pompei meo nomine se removerat, ut scitis, Scipio; propter dissensionem autem, quae erat in re publica, alienatus est a collega nostro Metello; utrumque egit graviter, at cum bonitate et offensione animi non acerba. **78.** Quam ob rem primum danda opera est, ne qua amicorum discidia fiant; sin tale aliquid evenerit, ut exstinctae potius amicitiae quam oppressae esse videantur. Cavendum vero, ne etiam in graves inimicitias convertant se amicitiae; ex quibus iurgia, maledicta, contumeliae gignuntur. Quae tamen si tolerabiles erunt, ferendae sunt, et hic honos veteri amicitiae tribuendus, ut is in culpa sit, qui faciat, non is, qui patiatur iniuriam.

Omnino omnium horum vitiorum atque incommodorum una cautio est atque una provisio, ut ne nimis cito diligere incipiant neve non dignos. **79.** Digni autem sunt amicitia, quibus in ipsis inest causa, cur diligantur. Rarum genus. Et quidem omnia praeclara rara, nec quicquam difficilius quam reperire, quod sit omni ex parte in suo genere perfectum. Sed plerique neque in rebus humanis quicquam bonum norunt, nisi quod fructuosum sit, et amicos tamquam pecudes eos potissimum diligunt, ex quibus sperant se maximum fructum esse capturos. **80.** Ita pulcherrima illa et maxime naturali carent amicitia per se et propter se expetita nec ipsi sibi exemplo sunt, haec vis amicitiae et qualis et quanta sit. Ipse enim se quisque diligit, non ut aliquam a se ipse mercedem exigat caritatis suae, sed quod per se sibi quisque

carus est. Quod nisi idem in amicitiam transferetur, verus amicus numquam reperietur; est enim is, qui est tamquam alter idem. **81**. Quodsi hoc apparet in bestiis, volucribus, nantibus, agrestibus, cicuribus, feris, primum ut se ipsae diligant (id enim pariter cum omni animante nascitur), deinde ut requirant atque appetant, ad quas se applicent eiusdem generis animantis, idque faciunt cum desiderio et cum quadem similitudine amoris humani, quanto id magis in homine fit natura, qui et se ipse diligit et alterum anquirit, cuius animum ita cum suo misceat, ut efficiat paene unum ex duobus!

XXII. **82**. Sed plerique perverse, ne dicam impudenter, habere talem amicum volunt, quales ipsi esse non possunt, quaeque ipsi non tribuunt amicis, haec ab eis desiderant. Par est autem primum ipsum esse virum bonum, tum alterum similem sui quaerere. In talibus ea, quam iam dudum tractamus, stabilitas amicitiae confirmari potest, cum homines benevolentia coniuncti primum cupiditatibus eis, quibus ceteri serviunt, imperabunt, deinde aequitate iustitiaque gaudebunt, omniaque alter pro altero suscipiet, neque quicquam umquam nisi honestum et rectum alter ab altero postulabit, neque solum colent inter se ac diligent, sed etiam verebuntur. Nam maximum ornamentum amicitiae tollit, qui ex ea tollit verecundiam. **83**. Itaque in eis perniciosus est error, qui existimant lubidinum peccatorumque omnium patere in amicitia licentiam; virtutum amicitia adiutrix a natura data est, non vitiorum comes, ut, quoniam solitaria non posset virtus ad ea, quae summa sunt, pervenire, coniuncta et consociata cum altera perve-

niret. Quae si quos inter societas aut est aut fuit aut futura est, eorum est habendus ad summum naturae bonum optimus beatissimusque comitatus. **84**. Haec est, inquam, societas, in qua omnia insunt, quae putant homines expetenda, honestas, gloria, tranquillitas animi atque iucunditas, ut et, cum haec adsint, beata vita sit et sine his esse non possit. Quod cum optimum maximumque sit, si id volumus adipisci, virtuti opera danda est, sine qua nec amicitiam neque ullam rem expetendam consequi possumus; ea vero neglecta qui se amicos habere arbitrantur, tum se denique errasse sentiunt, cum eos gravis aliquis casus experiri cogit. **85**. Quocirca (dicendum est enim saepius), cum iudicaris, diligere oportet, non, cum dilexeris, iudicare. Sed cum multis in rebus neglegentia plectimur, tum maxime in amicis et deligendis et colendis; praeposteris enim utimur consiliis et acta agimus, quod vetamur vetere proverbio. Nam implicati ultro et citro vel usu diuturno vel etiam officiis, repente in medio cursu amicitias exorta aliqua offensione dirumpimus.

XXIII. **86**. Quo etiam magis vituperanda est rei maxime necessariae tanta incuria. Una est enim amicitia in rebus humanis, de cuius utilitate omnes uno ore consentiunt. Quamquam a multis virtus ipsa contemnitur et venditatio quaedam atque ostentatio esse dicitur; multi divitias despiciunt, quos parvo contentos tenuis victus cultusque delectat; honores vero, quorum cupiditate quidam inflammantur, quam multi ita contemnunt, ut nihil inanius, nihil esse levius existiment! itemque cetera, quae quibus-

dam admirabilia videntur, permulti sunt qui pro nihilo putent; de amicitia omnes ad unum idem sentiunt, et ei, qui ad rem publicam se contulerunt, et ei, qui rerum cognitione doctrinaque delectantur, et ei, qui suum negotium gerunt otiosi, postremo ei, qui se totos tradiderunt voluptatibus, sine amicitia vitam esse nullam, si modo velint aliqua ex parte liberaliter vivere. **87**. Serpit enim nescio quo modo per omnium vitas amicitia nec ullam aetatis degendae rationem patitur esse expertem sui. Quin etiam si quis asperitate ea est et immanitate naturae, congressus ut hominum fugiat atque oderit, qualem fuisse Athenis Timonem nescio quem accepimus, tamen is pati non possit ut non anquirat aliquem, apud quem evomat virus acerbitatis suae. Atque hoc maxime iudicaretur, si quid tale posset contingere, ut aliquis nos deus ex hac hominum frequentia tolleret et in solitudine uspiam collocaret atque ibi suppeditans omnium rerum, quas natura desiderat, abundantiam et copiam hominis omnino aspiciendi potestatem eriperet. Quis tam esset ferreus, qui eam vitam ferre posset, cuique non auferret fructum voluptatum omnium solitudo? **88**. Verum ergo illud est, quod a Tarentino Archyta, ut opinor, dici solitum nostros senes commemorare audivi ab aliis senibus auditum: '*si quis in caelum ascendisset naturamque mundi et pulchritudinem siderum perspexisset, insuavem illam admirationem ei fore; quae iucundissima fuisset, si aliquem, cui narraret, habuisset.*' Sic natura solitarium nihil amat semperque ad aliquod tamquam adminiculum annititur; quod in amicissimo quoque dulcissimum est.

XXIV. Sed cum tot signis eadem natura declaret, quid velit, anquirat, desideret, tamen obsurdescimus nescio quo modo nec ea, quae ab ea monemur, audimus. Est enim varius et multiplex usus amicitiae, multaeque causae suspicionum offensionumque dantur, quas tum evitare, tum elevare, tum ferre sapientis est; una illa subeunda offensio est, ut et utilitas in amicitia et fides retineatur: nam et monendi amici saepe sunt et obiurgandi, et haec accipienda amice, cum benevole fiunt. **89**. Sed nescio quo modo verum est, quod in Andria familiaris meus dicit:

Obséquium amicos, véritas odiúm parit.

Molesta veritas, siquidem ex ea nascitur odium, quod est venenum amicitiae, sed obsequium multo molestius, quod peccatis indulgens praecipitem amicum ferri sinit; maxima autem culpa in eo, qui et veritatem aspernatur et in fraudem obsequio impellitur. Omni igitur hac in re habenda ratio et diligentia est, primum ut monitio acerbitate, deinde ut obiurgatio contumelia careat; in obsequio autem, quoniam Terentiano verbo libenter utimur, comitas adsit, assentatio, vitiorum adiutrix, procul amoveatur, quae non modo amico, sed ne libero quidem digna est; aliter enim cum tyranno, aliter cum amico vivitur. **90**. Cuius autem aures clausae veritati sunt, ut ab amico verum audire nequeat, huius salus desperanda est. Scitum est enim illud Catonis, ut multa: '*melius de quibusdam acerbos inimicos mereri quam eos amicos, qui dulces videantur; illos verum saepe dicere, hos numquam.*' Atque illud absurdum, quod ei, qui

monentur, eam molestiam, quam debent capere, non capiunt, eam capiunt, qua debent vacare; peccasse enim se non anguntur, obiurgari moleste ferunt; quod contra oportebat delicto dolere, correctione gaudere.

XXV. **91**. Ut igitur et monere et moneri proprium est verae amicitiae et alterum libere facere, non aspere, alterum patienter accipere, non repugnanter, sic habendum est nullam in amicitiis pestem esse maiorem quam adulationem, blanditiam, assentationem; quamvis enim multis nominibus est hoc vitium notandum levium hominum atque fallacium ad voluntatem loquentium omnia, nihil ad veritatem. **92**. Cum autem omnium rerum simulatio vitiosa est (tollit enim iudicium veri idque adulterat), tum amicitiae repugnat maxime; delet enim veritatem, sine qua nomen amicitiae valere non potest. Nam cum amicitiae vis sit in eo, ut unus quasi animus fiat ex pluribus, qui id fieri poterit, si ne in uno quidem quoque unus animus erit idemque semper, sed varius, commutabilis, multiplex? **93**. Quid enim potest esse tam flexibile, tam devium quam animus eius, qui ad alterius non modo sensum ac voluntatem, sed etiam vultum atque nutum convertitur?

Négat quis, nego; ait, áio; postremo ímperavi egomét mihi
Ómnia assentári,

ut ait idem Terentius, sed ille in Gnathonis persona, quod amici genus adhibere omnino levitatis est. **94**. Multi autem Gnathonum similes cum sint loco, fortuna, fama superiores, horum est assentatio molesta, cum ad vanitatem accessit auctoritas.

95. Secerni autem blandus amicus a vero et internosci tam potest adhibita diligentia quam omnia fucata et simulata a sinceris atque veris. Contio, quae ex imperitissimis constat, tamen iudicare solet, quid intersit inter popularem, id est assentatorem et levem civem, et inter constantem et severum et gravem. **96**. Quibus blanditiis C. Papirius nuper influebat in auris contionis, cum ferret legem de tribunis plebis reficiendis! Dissuasimus nos; sed nihil de me, de Scipione dicam libentius. Quanta illi, di immortales, fuit gravitas, quanta in oratione maiestas! ut facile ducem populi Romani, [non comitem] diceres. Sed adfuistis, et est in manibus oratio. Itaque lex popularis suffragiis populi repudiata est. Atque, ut ad me redeam, meministis, Q. Maximo, fratre Scipionis, et L. Mancino consulibus quam popularis lex de sacerdotiis C. Licini Crassi videbatur! cooptatio enim collegiorum ad populi beneficium transferebatur; atque is primus instituit in forum versus agere cum populo. Tamen illius vendibilem orationem religio deorum inmortalium nobis defendentibus facile vincebat. Atque id actum est praetore me quinquennio ante, quam consul sum factus; ita re magis quam summa auctoritate causa illa defensa est.

XXVI. **97**. Quodsi in scaena, id est in contione, in qua rebus fictis et adumbratis loci plurimum est, tamen verum valet, si modo id patefactum et illustratum est, quid in amicitia fieri oportet, quae tota veritate perpenditur? in qua nisi, ut dicitur, apertum pectus videas tuumque ostendas, nihil fidum, nihil exploratum habeas, ne amare quidem aut amari, cum, id quam vere fiat, ignores. Quamquam ista assen-

tatio, quamvis perniciosa sit, nocere tamen nemini potest nisi ei, qui eam recipit atque ea delectatur. Ita fit, ut is assentatoribus patefaciat aures suas maxime, qui ipse sibi assentetur et se maxime ipse delectet. **98**. Omnino est amans sui virtus; optime enim se ipsa novit, quamque amabilis sit, intellegit. Ego autem non de virtute nunc loquor, sed de virtutis opinione. Virtute enim ipsa non tam multi praediti esse quam videri volunt. Hos delectat assentatio, his fictus ad ipsorum voluntatem sermo cum adhibetur, orationem illam vanam testimonium esse laudum suarum putant. Nulla est igitur haec amicitia, cum alter verum audire non vult, alter ad mentiendum paratus est. Nec parasitorum in comoediis assentatio faceta nobis videretur, nisi essent milites gloriosi.

Magnás vero agere grátias Thaís mihi?

Satis erat respondere: '*magnas*'; '*ingentes*', inquit. Semper auget assentator id, quod is, cuius ad voluntatem dicitur, vult esse magnum. **99**. Quam ob rem, quamquam blanda ista vanitas apud eos valet, qui ipsi illam allectant et invitant, tamen etiam graviores constantioresque admonendi sunt, ut animadvertant, ne callida assentatione capiantur. Aperte enim adulantem nemo non videt, nisi qui admodum est excors; callidus ille et occultus ne se insinuet, studiose cavendum est; nec enim facillime agnoscitur, quippe qui etiam adversando saepe assentetur et litigare se simulans blandiatur atque ad extremum det manus vincique se patiatur, ut is, qui illusus sit,

plus vidisse videatur. Quid autem turpius quam illudi? Quod ut ne accidat, magis cavendum est.

> Ut me hódie ante omnes cómicos stultós senes
> Versáris atque inlússeris lautíssume.

100. Haec enim etiam in fabulis stultissima persona est improvidorum et credulorum senum. Sed nescio quo pacto ab amicitiis perfectorum hominum, id est sapientium (de hac dico sapientia, quae videtur in hominem cadere posse), ad leves amicitias defluxit oratio. Quam ob rem ad illa prima redeamus eaque ipsa concludamus aliquando.

XXVII. Virtus, virtus, inquam, C. Fanni, et tu, Q. Muci, et conciliat amicitias et conservat. In ea est enim convenientia rerum, in ea stabilitas, in ea constantia; quae cum se extulit et ostendit suum lumen et idem aspexit adgnovitque in alio, ad id se admovet vicissimque accipit illud, quod in altero est; ex quo exardescit sive amor sive amicitia; utrumque enim dictum est ab amando; amare autem nihil est aliud nisi eum ipsum diligere, quem ames, nulla indigentia, nulla utilitate quaesita; quae tamen ipsa efflorescit ex amicitia, etiamsi tu eam minus secutus sis. **101**. Hac nos adulescentes benevolentia senes illos, L. Paulum, M. Catonem, C. Galum, P. Nasicam, Ti. Gracchum, Scipionis nostri socerum, dileximus, haec etiam magis elucet inter aequales, ut inter me et Scipionem, L. Furium, P. Rupilium, Sp. Mummium. Vicissim autem senes in adulescentium caritate acquiescimus, ut in vestra, ut in Q. Tuberonis; equidem etiam admodum adulescentis P. Rutili, A. Vergini familiaritate delector. Quoniamque ita ratio compa-

rata est vitae naturaeque nostrae, ut alia ex alia aetas oriatur, maxime quidem optandum est, ut cum aequalibus possis, quibuscum tamquam e carceribus emissus sis, cum isdem ad calcem, ut dicitur, pervenire. **102**. Sed quoniam res humanae fragiles caducaeque sunt, semper aliqui anquirendi sunt, quos diligamus et a quibus diligamur; caritate enim benevolentiaque sublata omnis est e vita sublata iucunditas. Mihi quidem Scipio, quamquam est subito ereptus, vivit tamen semperque vivet; virtutem enim amavi illius viri, quae exstincta non est; nec mihi soli versatur ante oculos, qui illam semper in manibus habui, sed etiam posteris erit clara et insignis. Nemo umquam animo aut spe maiora suscipiet, qui sibi non illius memoriam atque imaginem proponendam putet. **103**. Equidem ex omnibus rebus, quas mihi aut fortuna aut natura tribuit, nihil habeo, quod cum amicitia Scipionis possim comparare. In hac mihi de re publica consensus, in hac rerum privatarum consilium, in eadem requies plena oblectationis fuit. Numquam illum ne minima quidem re offendi, quod quidem senserim, nihil audivi ex eo ipse, quod nollem; una domus erat, idem victus, isque communis, neque solum militia, sed etiam peregrinationes rusticationesque communes. **104**. Nam quid ego de studiis dicam cognoscendi semper aliquid atque discendi? in quibus remoti ab oculis populi omne otiosum tempus contrivimus. Quarum rerum recordatio et memoria si una cum illo occidisset, desiderium coniunctissimi atque amantissimi viri ferre nullo modo possem. Sed nec illa exstincta sunt alunturque potius et augentur cogitatione et memoria mea, et, si

illis plane orbatus essem, magnum tamen affert mihi aetas ipsa solacium. Diutius enim iam in hoc desiderio esse non possum. Omnia autem brevia tolerabilia esse debent, etiamsi magna sunt.

Haec habui de amicitia quae dicerem. Vos autem hortor, ut ita virtutem locetis, sine qua amicitia esse non potest, ut ea excepta nihil amicitia praestabilius putetis.

NOTES

CHAPTER I.

Dedication to Atticus

1. 1.[1] **Q. Mucius**: see Introd. § 4, *b*.

Laelio: see Introd. § 4, *a*.

2. **memoriter**: not *from memory*, but *with accurate memory*.

iucunde: *i.e.* entertainingly.

4. **ita**: explained by the following purpose clause, *ut . . . discederem*.

deductus ad Scaevolam: upon assuming the *toga virilis* it was customary for a young Roman to attach himself for a year or more to some eminent general or jurist, for the purpose of professional training in arms or in the law. This period was called *tirocinium* ('apprenticeship').

sumpta virili toga: with the completion of the sixteenth year, as a rule, the Roman boy laid aside the *toga praetexta* or purple bordered toga and assumed the plain unbordered toga of manhood (*toga virilis*). The formal assumption of the *toga virilis* took place at the festival of the *Liberalia*, which was celebrated annually on the 17th of March. In this ceremony all young men who had completed their sixteenth year within the preceding twelvemonth were competent to participate. It thus often happened that a youth was nearly seventeen years of age before putting on the badge of manhood. This would be true, for instance, of all boys born in the last two weeks of March.

Note that *virili toga* instead of *toga virili* brings out a stronger contrast with the *toga praetexta* of boyhood. Cf. p. 15, l. 17,

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[1] The numerical references in the notes are to page and line of the text.

praetexta toga; p. 9, l. 32, *prosperis rebus;* p. 10, l. 14, *secundas res.*

5. **ut numquam discederem**: ordinarily in Latin we find *ne umquam, ne usquam, ne ullus,* etc., in the sense 'in order that never,' 'in order that nowhere,' etc. But here *numquam discederem* seems to be used by a species of litotes in the sense, 'be always near'; hence *ut . . . numquam* instead of *ne . . . umquam.*

quoad possem et liceret: the subjunctive is due to attraction; *liceret* seems to imply that Scaevola's advanced age rendered Cicero's privileges of uncertain duration.

7. **commode**: *happily.*

8. **prudentia**: in the sense of *iuris prudentia,* as frequently.

9. **pontificem Scaevolam**: his full name was identical with that of the augur. He was chosen consul in 95 B.C. and was subsequently made Pontifex Maximus. He lost his life in the Marian proscription of 82 B.C. As a jurist he was justly held in high esteem. Observe that *pontificem* precedes *Scaevolam* for the purpose of bringing out more fully the contrast with Scaevola the augur.

quem unum praestantissimum: *unus* is frequently thus used to intensify the superlative.

10. **iustitia**: *i.e.* sense of justice.

13. **Cum . . . tum**: *while . . . yet especially.*

multa: understand in sense *memini dicere; saepe multa* is pleonastic; cf. p. 12, l. 9, *saepissime solet.* Note further that *multa* here = *multa alia;* so in Cato Maior, § 82, *multos praestantes viros.*

15. **admodum**: with *pauci;* the adverb receives greater emphasis by being placed after the word which it modifies. Cf. p. 7, l. 25, *gratum admodum;* p. 23, l. 17, *nulli prorsus.*

eum sermonem: *talk on that subject;* cf. p. 34, l. 27, *illam admirationem,* 'admiration of that.'

16. **incidere**: *memini* when referring to *personal experience* often takes the present infinitive where the English idiom would lead us to expect the perfect. Cf. Cato Maior, § 30, *Ego L. Metellum memini ita bonis esse viribus.*

17. **Attice**: see Introd. § 2.

P. Sulpicio utebare multum: *you were very intimate with Publius Sulpicius.* Publius Sulpicius Rufus (124–88 B.C.) was

originally an ardent aristocrat, but subsequently became a supporter of Marius. As tribune of the plebs he introduced and secured the passage of a measure whereby Marius was invested with the conduct of the Mithridatic War. This legislation, however, cost him his life at the hands of Sulla.

19. **Q. Pompeio**: one of the consuls for the year 88 B.C. He vigorously opposed the law introduced by Sulpicius.

20. **quanta esset**: note the secondary sequence, occasioned probably by the intervening secondary tenses: *erat*, *dissideret*, *vixerat*.

2. 1. **admiratio**: *amazement.*

querela: *regret.*

2. **eam ipsam mentionem**: *mention of that very thing.* Cf. above, p. 1, l. 15, *in eum sermonem.*

4. **C. Fannio**: see Introd. § 4, *c.*

5. **Africani**: the younger Scipio, destroyer of Carthage. See Introd. § 5. His death occurred in 129 B.C.

6. **sententias**: *i.e.* the chief points.

hoc libro: Cicero frequently omits *in* with *hoc libro*, *his libris.*

7. **arbitratu meo**: *i.e.* freely.

quasi: with *ipsos*, — *in person, as it were.*

9. **tamquam**: used in the same sense as *quasi* above in line 7.

coram: this merely strengthens the phrase *a praesentibus.*

11. **mecum ageres**: *i.e.* urged me; *agere cum aliquo* was technically used of a magistrate who brought public business before the Senate or the people for action.

13. **nostra familiaritate**: see Introd. § 2.

feci ut prodessem: hardly more than a periphrasis for the simple *profui.* Cicero is somewhat fond of this style of expression. Cf. Cato Maior, § 42, *invitus feci ut L. Flamininum e senatu eicerem;* in Vatin. 9. 21, *invitus facio ut recorder.*

15. **Catone Maiore**: Cicero's essay on Old Age, published shortly before the Laelius. The piece took its name from the circumstance that the sentiments are put in the mouth of Cato the Elder (234–149 B.C.).

scriptus ad te: *i.e.* written and sent to you; hence the preposition.

16. **senem**: made emphatic by its separation from *Catonem;*

it gives the cause for Cicero's choice of Cato as the speaker in the de Senectute.

17. **persona**: this word originally designated the mask worn by an actor, then the character corresponding to the mask, then a person of strong personality exhibiting a definite character. Our word 'character' in such expressions as 'Luther was a strong character' is the nearest English equivalent.

de illa aetate: *i.e.* old age.

18. **quam eius**: *than his*, viz. Cato's.

diutissime: Cato was eighty-five years old at his death. If we reckon old age as beginning at sixty, he was a *senex* for twenty-five years.

fuisset, floruisset, etc.: *i.e.* since he had been an old man, and had been conspicuous before others; Subjunctive of Characteristic with accessory notion of cause. In Cato Maior, § 8, Cato is said to have been conspicuous for 'influence, wealth, and station.'

19. **accepissemus**: *i.e.* by tradition.

20. **maxime memorabilem**: adjectives in *-bilis* rarely admit terminational comparison.

21. **P. Scipionis**: referred to above in l. 5, as Africanus. For his relations to Laelius, see Introd. § 5.

22. **dissereret, disputata**: the change from *disserere* to *disputare* is necessitated by the lack of a participle *dissertus; disputatus* supplies its place.

23. **Genus hoc sermonum**: *talks of this kind.* The figure is known as hypallage.

24. **hominum veterum**: *men of old*, not *old men.*

25. **et eorum**: *and those, too.*

nescio quo pacto: *somehow*, as frequently.

27. **Catonem**: *i.e.* in the Cato Maior.

28. **ad senem senex de senectute, ad amicum amicissimus de amicitia**: the Latin often exhibits this fondness for putting side by side words that are etymologically related; cf. p. 11, l. 31, *iustitiam iustissimo.* Cicero was sixty-two years old when he wrote the essay on Old Age.

30. **nemo senior temporibus illis**: the conversation of the de Senectute is represented as taking place the year before Cato's death.

31. **prudentior**: *wiser*, *i.e.* in the sense of practical wisdom.

32. **sapiens**: with special reference to Laelius's fondness for philosophy.

3. 1. **velim avertas**: *velim* is simply a softened *volo; avertas* is logically the object of *velim*. For the absence of *ut* (regular after *velim*, *vellem* in this use) see A. & G.[1] 331, *f*, Rem.; B. 296, 1, *a*; G. 532, Rem. 3; H. 499, 2.

6. **te ipse cognosces**: as usual, the intensive is joined with the subject, instead of agreeing with the reflexive.

CHAPTERS II.–IV.

INTRODUCTORY. — *Scaevola and Fannius coming to the house of Laelius just after Scipio's death, mention the public interest in Laelius's bereavement. Laelius answers that, while his grief is profound, it is tempered by the reflection that Scipio in his life had realized the fullest measure of human success, and that in death he had attained immortality. Another solace is the recollection of their friendship. This is his most precious memory. Men may praise his wisdom; but that gives him slight satisfaction as compared with the hope he cherishes that the friendship of himself and Scipio will be immortal. — The mention of friendship leads Fannius and Scaevola to request that Laelius will set forth his views on this subject.*

7. **Sunt ista**: *what you say is true;* Fannius's words imply that Laelius had just made some remark in praise of Africanus.

8. **existimare**: *i.e.* to consider, bear in mind.

9. **oculos in te coniectos**: *i.e.* to see how you bear his death.

11. **hoc**: *i.e.* reputation for wisdom (*sapientia*).

modo: Cato had died in 149 B.C., twenty years before the dramatic date of the Laelius.

L. Acilium: L. Acilius was an older contemporary of Cato. Cicero (de Legibus, II, 23, 59) mentions his commentary on the Twelve Tables.

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[1] A. & G. = Allen & Greenough's Latin Grammar; B. = Bennett; G. = Gildersleeve; H. = Harkness.

12. **alio quodam modo**: see below on l. 18.

14. **multarum rerum usum**: Cato's experience had been remarkably wide. He had been farmer, soldier, lawyer, orator, and man of affairs, while in his later life he had turned his attention to writing.

15. **provisa prudenter, acta constanter, responsa acute**: these expressions cover the three most salient points in Cato's character: foresight, stubbornness, and ready wit; *responsa*, however, may mean replies given as jurisconsult to his clients.

16. **ferebantur**: *were current.*

17. **quasi cognomen sapientis**: *the quasi-cognomen of 'Sapiens'; quasi* implies that *Sapiens*, though often applied to Cato, was not a formal part of his name; *sapientis* is an Appositional Genitive.

iam: to be taken with *in senectute.* This separation of words that naturally belong together is often resorted to for the purposes of emphasis. The technical name of the figure is trajectio. Other instances in the Laelius are p. 12, l. 5, *qua me ratione*, p. 33, l. 12, *tum se denique;* p. 34, l. 16, *aliquis nos deus.* The separating word is often a pronoun, as in the examples cited.

18. **te . . . esse sapientem**: these words depend in sense upon *existimant* to be supplied from *hanc esse sapientiam existimant* below. Owing to the intervening modifiers, the sentence is not completed as begun (anacoluthon).

alio quodam modo: *in a somewhat different way; quidam* is thus frequently used with adjectives to soften or, at times, to intensify their force. In such cases its exact force must be determined by the context.

19. **natura et moribus**, etc.: Cato's *sapientia* was the result of natural gifts, and association with men; Laelius's had come from study.

20. **vulgus**: people in general as opposed to *eruditi*, 'scholars.' The former naturally employed the word *sapiens* somewhat loosely; the latter used it in the more technical sense of 'learned in philosophy.'

21. **in reliqua Graecia**: *i.e.* as opposed to Athens (*Athenis*).

22. **neminem, unum**: the asyndeton heightens the antithesis; *fuisse* is to be supplied as the object of *accepimus.*

septem: sc. *sapientes*, — The Seven Wise Men: Thales, Solon, Bias, Chilon, Cleobūlus, Pittacus, Periander. They lived about 600 B.C. Few of these were distinguished for learning and erudition, but rather for their strong sense in practical affairs.

23. **qui quaerunt**: the antecedent of *qui* is the subject of *habent.*

25. **etiam Apollinis oraculo**: *i.e.* by the oracle of Apollo as well as by the judgment of his fellow-citizens.

sapientissimum iudicatum (**esse**): the oracle ran:

> *Σοφὸς Σοφοκλῆς, σοφώτερος δ' Εὐριπίδης,*
> *'Ανδρῶν δὲ πάντων Σωκράτης σοφώτατος.*

26. **hanc sapientiam**: explained by the following *ut*-clause.

27. **omnia tua**: according to the Stoic doctrine of *αὐτάρκεια* ('self-sufficiency') each man is to seek his highest satisfaction from within, not from without.

29. **hoc Scaevola**: *Scaevola here.*

30. **Nonis**: the regular day of meeting for the college of augurs.

31. **D. Bruti**: consul 138 B.C.; he celebrated a triumph in honor of his successes in Spain.

commentandi causa: *for the purpose of deliberation*, *i.e.* in connection with the auspices.

32. **ut assolet**: *assolet* is used especially of fixed and stated customs or ceremonials.

venissemus: as subject understand the augurs.

qui solitus esses: *though you were wont.* Clause of Characteristic with the accessory notion of opposition ('though').

diligentissime: *i.e.* regularly.

4. 3. **C. Laeli**: in familiar address the *praenomen* is not regularly employed. It occurs again, however, in this dialogue in § 100, *C. Fanni et tu*, *Q. Muci.*

animum adverti: = *animadverti.*

5. **cum . . . tum**: *both . . . and.*

6. **moderate**: *i.e.* not giving way to excessive demonstration of sorrow, but with Stoic resignation.

nec potuisse non commoveri: *and yet that you could not fail to be deeply affected; nec* has an adversative force.

7. **id**: viz. *non commoveri.*

humanitatis tuae: (*characteristic*) *of your human sympathy.*

8. **quod . . . non adfuisses**: *as to your absence from our college on the Nones;* the clause *quod adfuisses* is put in the subjunctive merely in consequence of the indirect discourse. The direct statement would have been *quod non adfuisti, valetudo erat causa*, 'as to the fact that you were not present,' etc.

9. **valetudinem**: unless accompanied by *bona* or some such word, *valetudo* rarely means 'good health.'

11. **Recte tu quidem**: sc. *dicis; quidem* belongs with both *recte* and *tu*.

13. **incommodo meo**: alluding to his grief at the loss of his friend.

nec ullo: Latin regularly prefers *nec ullus* to *et nullus*.

14. **hoc**: explained by the clause *ut . . . fiat*.

constanti homini: *i.e.* a man of strength of character.

16. **quod dicis**: *in saying, in that you say.*

nec agnosco: *i.e.* do not recognize as my due.

17. **ut videris**: English employs the impersonal construction here.

18. **nemo**: sc. *sapiens fuit.* The wise man was simply an ideal never realized in actual experience.

19. **quod quidem**: the antecedent of *quod* is the entire thought, *nemo sapiens fuit.*

20. **ut alia omittam**: not the purpose of *tulit*, but of something to be supplied.

mortem fili: Cato's son, Marcus Porcius Cato, had served in the Macedonian campaign of Paulus, and had married Paulus's daughter. He died when praetor elect in 152 B.C. Cf. the allusion to this event in Cato Maior, § 84.

21. **memineram, videram**: supply in sense *mortes filiorum ferre* from the preceding sentence.

Paulum: Lucius Aemilius Paulus, the conqueror of King Perseus at Pydna in 168 B.C.

Galum: Gaius Sulpicius Galus was eminent as an astronomer. He served under Paulus in the campaign against Perseus, and by his timely prediction of an eclipse of the moon saved the Roman army from panic. In 166 B.C. he filled the office of consul.

sed hi: sc. *talem casum tulerunt.*

in pueris: *in the case of boys;* two sons of Paulus, aged respec-

tively twelve and fourteen, died, the one five days before his father's triumph, the other three days after it.

22. **perfecto et spectato viro**: *perfectus* is here used in the sense of 'mature,' 'developed,' as opposed to *puer; spectatus* means that the young Cato had won approval as a soldier and a citizen.

23. **cave Catoni**, etc.: *don't put even that man before Cato;* on the origin of *cave* as the equivalent of *cave ne*, see B. 305, 2. Both idioms are more colloquial than *noli* with the infinitive. On *ne . . . quidem* used to intensify a preceding negative (in this instance *cave anteponas*), see A. & G. 209, *a*, 1; B. 347, 2; G. 445; H. 553, 2.

24. **huius, illius**: *huius* refers to Cato as the nearer in thought, *illius* to Socrates.

26. **cum utroque**: up to this point Laelius has been replying to Scaevola and Fannius separately. He now addresses his remarks to both.

sic habetote: *sic* refers to what follows. The expression belongs to the language of familiar discourse.

28. **quam id recte faciam, viderint sapientes**: *let the philosophers see how properly I do that*, *i.e.* let them say, if they will, that such an attitude is the proper one; *viderint* is in the perfect subjunctive. Cf. de Re Publica, VI. 23. 25, *quid de te alii loquantur, ipsi videant.* Under *sapientes* one must here understand philosophers of the Stoic school. These held that the *sapiens* (the ideal wise man) ought to be free from all emotion and passion. The technical Greek name for this attitude was **ἀπάθεια**.

sed: *i.e.* whatever views these may hold.

29. **Moveor**: sc. *desiderio*.

31. **me ipse consolor**: see note on p. 3, l. 6, *te ipse cognosces*.

32. **illo solacio**: explained by the following *quod*-clause.

eo errore: viz. that death is an evil.

5. 3. **suis incommodis**: *suus*, as often, is here used in the general sense of 'one's own.'

4. **amantis est**: *is characteristic of one who loves.*

cum illo . . . actum esse praeclare: *that his fortune was a glorious one.* Cf. de lege agraria, III. 2. 8, *agi secum praeclare.*

5. **Nisi . . . vellet**: *for unless he should have wished to desire immortal life; vellet* does not here denote something contrary to

fact, but is simply *velit* ('if he should wish') transferred to past time. This use, except in indirect discourse, is extremely rare. Another instance is pro Sestio 21. 47, *sin essent victi boni*, 'if it should have turned out that the good were defeated.'

6. **quod ille minime putabat**: *a thought he was far from cherishing;* the antecedent of *quod* is the thought implied in *immortalitatem optare vellet.*

immortalitatem: *i.e.* immortal life on earth.

7. **quod esset**: Subjunctive of Characteristic.

8. **iam**: with *habuerant;* cf. above, p. 3, l. 17.

9. **continuo adulescens**: *i.e.* immediately upon reaching manhood. Scipio was only seventeen years of age when he served his first campaign under his father, Lucius Aemilius Paulus, in Macedonia.

10. **consulatum petivit numquam**: ordinarily the most active sort of canvassing was necessary to win the consulship. Notice the emphatic position of *numquam.*

factus consul est bis: Scipio was consul in 147 and 134 B.C.

11. **primum ante tempus**: *i.e.* before the legal age. Scipio was only thirty-eight years of age at the time of his first consulship, while the statutory age for this office was forty-three.

sibi . . . rei publicae: *as regards himself . . . as regards the state;* Dative of Reference.

12. **suo tempore**: *i.e.* he was now of the legal age. He was actually much older (fifty-one).

rei publicae paene sero: at the time when Scipio took command, the siege of Numantia had already lasted eight years, and the Romans had suffered serious losses.

duabus urbibus eversis inimicissimis: the reference is to Carthage and Numantia. The former of these was destroyed in 146 B.C., the latter in 133 after a long siege.

14. **futura bella**: *i.e.* with these cities.

delevit: *put an end to.*

Quid dicam, etc.: *i.e.* how can I fittingly characterize his merits!

15. **moribus facillimis**: we also speak of 'easy manners.'

pietate in matrem, liberalitate in sorores: Scipio's mother, Papiria, had been divorced by Paulus. Scipio generously provided

for her support, and even transferred to her the inheritance he had received from his adoptive grandmother, Aemilia, wife of the elder Scipio. After Papiria's death Scipio bestowed the same property upon his two sisters.

16. **in suos**: *i.e.* his relatives and friends in general.

17. **maerore funeris**: *i.e.* the grief displayed in connection with his funeral. For this extension in the use of the Objective Genitive, see B. App.[1] § 321; cf. Cato Maior, § 1, *quarum consolatio*.

18. **quid . . . potuisset**: the protasis to this apodosis is implied in *paucorum annorum accessio*, = 'if a few years more had been added.' Scipio died in 129 B.C. at the age of fifty-six.

20. **memini disserere**: for the present infinitive, see note on p. 1, l. 16.

Catonem anno ante, quam est mortuus: Cato's discourse on old age in the Cato Maior is represented as taking place in 150 B.C.

23. **nunc**: Scipio's recent death makes this word appropriate.

vita quidem: *quidem* serves to heighten the antithesis between *vita* and *moriendi*.

24. **vel fortuna vel gloria**: *in point of fortune or of glory;* Ablative of Specification.

25. **moriendi**: to be taken with *celeritas* as well as with *sensum*. With *moriendi sensum*, cf. Cato Maior, § 74, *sensus moriendi aliquis esse potest*.

quo de genere mortis: *concerning a death of this kind;* cf. note on p. 2, l. 23, *genus hoc sermonum*.

26. **quid homines suspicentur**: for the suspicious circumstances of Scipio's death see Introd. § 5.

27. **vere dicere**: as opposed to *suspicentur*.

28. **celeberrimos laetissimosque**: in English we should put these with the antecedent, but in Latin such superlatives have a fondness for the relative clause.

30. **reductus est**: the technical term for the formal escort of a distinguished citizen from the Senate or the Forum to his residence. On the occasion referred to, Scipio had specially commended himself to the conservative element by his sturdy opposition to the

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[1] Appendix to Bennett's Latin Grammar.

agrarian projects of the Gracchan party headed by C. Gracchus, Flaccus, and Carbo.

31. **populo Romano**: of course only by those whose sympathies were aristocratic.

32. **sociis et Latinis**: the interests of these were specially threatened by the agrarian legislation of Gracchus. The phrase *sociis et Latinis* taken together forms the third member in Cicero's enumeration, as shown by the fact that *et* is not used between the last two members of an enumeration unless between all the other members. Cicero accordingly means 'the allies and (particularly) the Latins,' these last being an important element of the *socii.*

ut . . . pervenisse: *i.e.* Scipio seems to have become deified rather than to have descended to the lower world in accordance with the lot of ordinary mortals.

6. 1. **ad superos . . . deos**: *to heaven,* (*i.e.*) *to the gods; deos*, as being in a kind of explanatory apposition to *superos*, is purposely separated from it.

2. **ad inferos**: supply in sense *Manes*, 'to the lower world.'

3. **eis, qui haec**, etc.: *those who have recently begun to set forth this doctrine; haec* is explained by the following infinitives, *interire* and *deleri.* The reference is to the Epicureans, whose doctrines had only recently begun to be expounded at Rome.

6. **nostrorum maiorum**: *our own ancestors; nostrorum* is placed before *maiorum* in order to bring out more clearly the antithesis between Roman and Greek opinion on the subject referred to. Cf. p. 8, l. 15, *nostri maiores.*

7. **tam religiosa iura**: *i.e. so* scrupulous as is familiar to all. These rites consisted not merely in the celebration of funeral obsequies, but also in annual libations on the anniversary of the day of death.

8. **nihil ad eos pertinere**: *that they did not affect them at all;* as subject of the infinitive understand *iura; nihil* is an adverbial accusative developed from the 'Accusative of Result' (Internal Object); cf. de lege agraria, II, 31, 85, *cum* (*ager*) *ad vos pertineat nihil.*

arbitrarentur: this strictly refers to the past and we should naturally have expected the pluperfect, but in past conditions contrary to fact the imperfect is often used to denote continued action.

9. **eorum qui in hac terra**, etc. : the reference is to the Pythagorean school, the seat of which was at Crotona in southern Italy. According to Cato Maior, § 78, its representatives had at one time been designated 'Italic philosophers.'

10. **nunc quidem**: *now, to be sure.* Magna Graecia (southern Italy) came under Roman dominion with the fall of the Tarentine confederacy at the close of the war with Pyrrhus, 275 B.C.

tum florebat: *but then flourished;* adversative asyndeton.

institutis: *principles, doctrines,* especially new principles; *praecepta* are directions for the practical application of the *instituta.*

12. **qui non tum hoc**: as verb supply in thought some such word as *dicebat.* See Critical Appendix.

13. **idem**: explained by the following infinitives.

animos esse divinos: an enumeration of the arguments in favor of the soul's immortality is given in Cato Maior, § 77 f. Note that in speaking of 'the soul,' 'the body,' the Romans more often used the plural (*animi, corpora*), souls and bodies being thought of individually. So again below, l. 21, *de immortalitate animorum.* Latin, however, at times admits the singular, *e.g.* in the very next clause, *cum ex corpore excessissent.* In Cato Maior, § 80, we find both numbers in the same sentence: *mihi quidem numquam persuaderi potuit animos, dum in corporibus essent mortalibus vivere . . . nec vero tum animum esse insipientem, cum ex insipienti corpore evasisset.*

15. **reditum in caelum**: prepositional phrases are admissible with verbal nouns in consequence of the verbal idea which these contain. B. 353. 5. N.

optimoque . . . expeditissimum: *i.e.* the better the man, the easier his return to the skies. Cf. Cato Maior, § 83, *Quid, quod sapientissimus quisque aequissimo animo moritur, stultissimus iniquissimo!*

17. **quasi praesagiret**: *as though he had a presentiment of the truth; praesagiret* is used absolutely.

18. **Philus**: L. Furius Philus, a member of the Scipionic circle; he was distinguished for his familiarity with Greek culture.

Manilius: distinguished for his attainments in jurisprudence.

adesset: with two singular subjects connected by disjunctive *et . . . et,* the verb regularly stands in the singular.

20. **disseruit de re publica**: the alleged conversation forms the theme of Cicero's de Re Publica, composed in 54 B.C. and published in 51. Not more than a third of this work is extant, and even this has come down to us in an extremely fragmentary condition.

disputationis: see note on p. 2, l. 22, *dissereret*, *disputata*.

21. **extremum fere**: *almost the very end;* the reference is to the concluding portion of Book VI, of which the part containing the dream is preserved. This is known as the Somnium Scipionis, and represents the younger Scipio setting forth the doctrine of the future life as delivered to him in a dream by his grandfather, the elder Scipio. Note that *fere* very frequently follows the word which it modifies; in some combinations this is regularly the case, *e.g.* in *omnes fere* followed by a substantive.

quae . . . dicebat: the antecedent of *quae* is implied in the preceding clause, *truths which he said he had heard.* Cf. Cato Maior, § 7, *interfui querelis quae deplorare solebant.*

22. **in quiete per visum**: the English *in a dream* conveys both ideas.

Africano: the elder Scipio.

23. **Id**: further explained by the *ut*-clause.

optimi cuiusque: see note above on l. 15, *optimoque et iustissimo cuique.*

25. **censemus**: less distant in tone than the second person (*censetis*) would have been; cf. similarly p. 11, l. 16, *arbitramur.*

cursum ad deos: see note above on l. 15, *reditum in caelum.*

26. **hoc eius eventu**: *at this which has happened to him.*

27. **ne sit**: the subject of *sit* is *maerere.*

invidi . . . amici: in English we should use the abstract *envy . . . friendship.*

illa veriora: understand *sunt.* The forms of *esse* are frequently omitted in short phrases, particularly with pronominal subjects; *illa*, referring to the Epicurean doctrine of the soul mentioned at the beginning of Chapter IV, is further explained by the appositional clause *ut . . . sit.*

28. **ut idem interitus**, etc.: *that there is the same destruction of the soul as of the body.*

nec ullus: see note on p. 4, l. 13.

29. **sensus**: *i.e.* consciousness.

ut . . . sic: *just as . . . so*, or *though . . . yet.*

30. **sensu amisso**: the Ablative Absolute has conditional force.

idem quasi: unusual for *idem ac si.*

quasi natus esset: as subject understand *is* referring to Scipio; clauses of conditional comparison introduced by *quasi*, etc., regularly conform to the principles for the sequence of tenses; hence here we should have expected *quasi natus sit*, but the imperfect and pluperfect may be used in such clauses when, as in the present case, the writer wishes to emphasize the unreal character of the hypothesis.

32. **gaudemus, laetabitur**: *gaudere* denotes the feeling, *laetari* its manifestation.

7. 1. **supra**: viz. p. 5, l. 4 ff.

2. **actum optime est**: see note on p. 5, l. 5, *actum esse praeclare.*

incommodius: the comparative has the force of *somewhat, rather.*

quem fuerat aequius, etc.: *for it had been fitter that I*, etc.; just as *aequum est* is regularly used in the sense of *aequum sit* (A. & G. 311, *c*; B. 271, 1, *b*; G. 254, R. 1), so *aequum erat*, *fuerat*, may take the place of the imperfect and pluperfect subjunctive.

3. **introieram**: understand *in vitam.*

5. **videar**: *i.e. mihi videar.*

quia cum Scipione vixerim: in causal clauses introduced by *quod*, *quia*, and denoting the reason of the speaker, the indicative is ordinarily used, but the subjunctive is sometimes used to emphasize the circumstance *as a motive.*

quocum mihi coniuncta est: *with whom I shared; mihi* is Dative of Agent.

6. **de publica re**: *publica* is placed before its substantive to heighten the antithesis with *privata.* Cf. p. 6, l. 6, *nostrorum maiorum.*

7. **domus**: not that they occupied the same dwelling, but shared each other's homes.

militia: Laelius had been *legatus* under Scipio in the war against Carthage.

8. **omnis vis amicitiae**: *the whole essence of friendship.*

voluntatum, studiorum, sententiarum: *tastes, ambitions, and convictions; sententiae* refers especially to fundamental views of life and conduct.

10. **modo**: viz. p. 3, l. 10.

11. **falsa praesertim**: with causal force, — *especially as it is unfounded.*

quod spero: lit. *the fact that I hope;* but it is better, in view of the correlative *fama,* to render: 'the hope that.'

12. **idque**: *i.e.* this reflection.

13. **magis est cordi**: *is the more gratifying; cordi* is Dative of Purpose.

14. **tria aut quattuor paria**: *three or four pairs*, viz. Theseus and Pirithous, Orestes and Pylades, Achilles and Patroclus, Damon and Phintias (Pythias).

15. **sperare videor**: *I flatter myself with the hope.*

Scipionis et Laeli: made emphatic by being placed before the governing word.

17. **istuc . . . ita**: *ita* is here pleonastic, as occasionally elsewhere.

19. **feceris, si disputaris**: the use of the future perfect in both members of a conditional sentence indicates the two acts as contemporaneous; G. 244, Rem. 4.

20. **ceteris rebus**: *i.e.* other as opposed to *amicitia.* Cf. p. 3, l. 21, *in reliqua Graecia.*

21. **quid sentias**, etc.: according to Reid, *quid sentias* is general and is further explained by *qualem existimes* and *quae praecepta des.*

23. **atque**: emphatic, — *and in fact.*

24. **cum . . . conarer, Fannius antevortit**: our English idiom inverts these clauses, — *I was on the point of urging this very thing, when Fannius anticipated me.*

tecum agere: see note on p. 2, l. 11.

25. **gratum admodum**: for the position of the adverb, see note on p. 1, l. 15, *pauci admodum.*

CHAPTERS V.-VII. § 24

Laelius pleads that he is unequal to the task suggested by Scaevola and Fannius, and for a systematic discussion of friendship refers the young men to the professional philosophic teachers. For himself, however, he urges them to put friendship before all other earthly things. But the relation, he adds, can subsist only between the good. Between such, friendship has boundless opportunities. Nothing can give more solace than a true friend, whether in prosperity or adversity. All men recognize this too. What applause recently in the theater, when Pacuvius's Dulorestes was brought out! How the audience rose to their feet as Orestes and Pylades each strove to sacrifice his life for the other! 'But this is all I can say; for anything more ask the men of the schools.'

26. **mihi confiderem**: *fido* and *confido* regularly take the Dative of the Person.

27. **praeclara res est et sumus otiosi**: chiastic arrangement.

29. **doctorum**: the emphasis rests upon this word, — *that custom belongs to scholars; doctorum* is predicate genitive.

eaque: *and that, too, i.e.* and that especially.

30. **ut eis ponatur**, etc.: explanatory of *ista consuetudo*, *to have a subject set them for discussion; de quo disputent* is a Relative Clause of Purpose. According to Cicero de Fin. II. 1. 1, Gorgias of Leontini (480–375 B.C.), one of the Sophists, instituted this custom.

quamvis subito: *however unexpectedly.*

31. **non parva**: litotes for *magna.*

32. **quae disputari possunt**: referring to Fannius's words in § 16 (p. 7, l. 21), *de amicitia disputaris.* Laelius declines to undertake a philosophical discussion (*disputatio*), and restricts himself to a few practical observations.

8. 1. **ab eis censeo petatis**: *I suggest that you seek from those; censeo* was the technical word used for voting, or making a motion in the Senate; *petatis* (without *ut;* see A. & G. 331, *f*, Rem.; B. 295, 8; H. 499, 2) is a substantive clause and used as the object of *censeo.* Cf. Philippics, II. 37. 95, *meditere censeo;* Pliny, Epistles, VI. 9. 2, *Tu tamen, censeo, alios roges.*

qui ista profitentur: *who make a business of that, i.e.* the professional philosophers.

2. **tantum**: *only.*

3. **naturae aptum**: to live 'according to Nature' was one of the most fundamental doctrines of the Stoic creed. Cf. Cato Maior, § 5, *in hoc sumus sapientes, quod naturam optimam ducem tamquam deum sequimur eique paremus.* Cf. below, p. 8, l. 25, *quia sequantur naturam optimam bene vivendi ducem.* As a Stoic, Laelius naturally approves this ideal.

4. **tam conveniens**: *i.e.* nothing that accords so well.

5. **Sed hoc primum sentio**: *but this is my first thought.*

in bonis: *inter bonos* is used in the same sense, p. 27, l. 5.

6. **neque id ad vivum reseco**: lit. *nor do I cut that to the quick, i.e.* I do not define that (viz. good men) with excessive precision; the figure is taken from the surgeon's art.

7. **illi qui haec subtilius**, etc.: *i.e.* the philosophers.

vere: *i.e.* with justice.

8. **ad communem utilitatem parum**: *with too little reference to the common weal, i.e.* such impossible ideals of virtue are inadvisable; *parum* is emphatic, as shown by its position after the clause which it modifies.

negant enim quemquam, etc.: one of the celebrated Stoic paradoxes.

9. **Sit ita sane**: *so be it, then:* for this colloquial use of *sane*, see Lex. 2, *b*, (γ); for the Jussive Subjunctive with the force of a concession, see A. & G. 266, *c*; B. 278; G. 264; H. 484, III.

10. **eam sapientiam interpretantur**, etc.: *they understand by wisdom that which*, etc., lit. *they understand that as wisdom; interpretor* takes two accusatives, direct object and predicate accusative, like verbs of *calling*, *regarding*, etc. Cf. Cato Maior, § 36, *quos ait Caecilius comicos stultos senes, hos significat credulos obliviosos, stultos; eam quam* for *id quod* is attracted to the gender of *sapientiam.*

mortalis nemo: *mortalis* in the sense of *homo* occurs in Cicero only when combined with *nemo*, *multi*, *omnes*, *cuncti.*

11. **in usu vitaque communi**: *in the experience and life of all.*

quae finguntur: *i.e.* mere conceptions of the imagination.

13. **C. Fabricium, M'. Curium, Ti. Coruncanium**: often

alluded to by Cicero as typical representatives of the old Roman virtue. Their names occur in the same order in Cato Maior, § 15. Fabricius was especially conspicuous in the war against Pyrrhus (281–275 B.C.). Curius and Coruncanius were contemporaries of Fabricius, and like him served with distinction in the war against Pyrrhus.

15. **nostri maiores**: *nostri* is placed first for the purpose of contrast; see note on *nostrorum maiorum*, p. 6, l. 6.

istorum: viz. the philosophers *qui haec subtilius disserunt.*

16. **sibi habeant sapientiae nomen**: *i.e.* let them keep to themselves, in the sense that the average man has no wish to avail himself of such philosophical subtleties. As in the similar passage, Cato Maior, § 58, *sibi habeant igitur arma*, etc., the emphasis rests upon *sibi.*

17. **invidiosum**: in consequence of its pretentiousness.

obscurum: as being unintelligible to the average man.

concedant: *(but) let them admit;* adversative asyndeton.

19. **Agamus pingui Minerva**: *let us proceed with our dull wit;* the name of Minerva, the tutelary goddess of intellectual pursuits, is here used in a transferred sense for intelligence itself; *pinguis*, originally 'thick,' 'fat,' 'heavy,' is often thus applied to the mind.

ut aiunt: this implies that the expression was a proverbial one. Cf. Cato Maior, § 21, *nec sepulcra legens vereor*, *quod aiunt*, *ne memoriam perdant.*

21. **fides integritas, aequitas liberalitas**: these words are to be taken in pairs; the first two represent types of honor, the second two, types of justice.

25. **quia sequantur**: not the speaker's reason, but the reason which is to influence the persons referred to in the subject of *putemus*. Hence the subjunctive.

26. **Sic . . . ita**: *sic* is explained by *natos esse*, etc.; *ita* by the clause *ut esset;* cf. p. 1, l. 4, *ita eram deductus ad Scaevolam*, *ut numquam discederem.*

28. **societas quaedam**: *a certain fellowship.*

maior ut: *greater (in proportion) as;* we should have expected *eo maior quo propius.*

29. **accederet**: *i.e.* in social and domestic relations.

30. **alieni**: *i.e.* by blood.

cum his: referring to *propinqui* as nearest in thought, though not last mentioned. Cf. p. 4, l. 24, *huius*.

31. **sed ea**: *ea* refers not simply to *amicitia*, but to *amicitia cum propinquis*.

Namque hoc: *for in this respect*.

32. **ex propinquitate benevolentia tolli potest**, etc.: *i.e.* the element of mutual regard may disappear, and the relation of *propinquitas* still remain, but in case of friendship *benevolentia* is something vital and essential.

9. 1. **ex amicitia non potest**: *but not from friendship;* in such negative antitheses as this the verb is repeated in Latin, often without any conjunction. Cf. Cato Maior, § 83, *videre . . . non videre*.

2. **amicitiae nomen**: the genitive is appositional.

3. **propinquitatis**: sc. *nomen*.

manet: adversative asyndeton.

Quanta vis amicitiae sit, *i.e.* the profound significance of friendship.

4. **ex hoc maxime**: *from this especially*.

5. **ex infinita societate generis humani**, etc.: *i.e.* the relation of friendship has been narrowed from its application to the entire human race in its wide and undefined relationship, so as to apply only to a relationship which exists between two or three; consequently its intensity is correspondingly increased.

6. **ita contracta res est**, etc.: *the relation* (viz. of friendship) *has been so narrowed and confined to such close limits*.

7. **ut iungeretur**: the Latin regularly uses secondary sequence after the present perfect; in English we use primary sequence, — *so that all affection is joined*. In English, too, we should preferably express by a noun the idea contained in *iungeretur*, — *so that the bond of affection subsists only between*, etc.

9. **omnium divinarum humanarumque rerum consensio**: *agreement with regard to all things divine and human*. For this extension in use of the Objective Genitive, cf. note on p. 5, l. 17, *maerore funeris*.

10. **cum benevolentia**: *combined with kind feeling;* the prepositional phrase serves as an attributive modifier of *consensio;* cf. p. 25, l. 3, *sine ulla exceptione communitas*.

11. **haud scio an nihil melius datum sit**: *I am inclined to think nothing better has been given;* in the Ciceronian period *haud scio an* regularly has this force.

15. **Beluarum**: emphatic by position; *est* is to be supplied.

hoc quidem extremum: *this last*, viz. *voluptates.* The singular is used as referring to the *substance* only of what is implied in *voluptates.* Note the chiasmus in *beluarum hoc extremum, illa superiora caduca et incerta; quidem* serves merely to lend emphasis to *hoc.*

16. **posita . . . in**: *dependent . . . upon.*

17. **Qui in virtute summum bonum ponunt**: this was the Stoic view.

18. **praeclare**: sc. *faciunt.*

19. **amicitiam et gignit et continet**: *continet* here means 'maintains'; with the whole expression, cf. p. 39, l. 13, *virtus amicitias et conciliat et conservat.*

20. **Iam**: *to proceed, now.*

21. **ex consuetudine vitae**: *i.e.* in accordance with the familiar standards of actual experience.

sermonisque nostri: *i.e.* the customary significance of the Latin language.

22. **nec metiamur virosque numeremus**: these clauses, though grammatically coördinate with the preceding, are logically subordinate and explanatory, — *not estimating it by the standard of high-sounding definitions, but reckoning*, etc. Note the adversative force of *-que.*

quidam docti: the reference is again to the Stoics.

verborum magnificentia: *i.e.* high-sounding philosophical definitions.

23. **viros bonos eos**: *eos* is direct object, *viros bonos* predicate accusative.

qui habentur: sc. *viri boni.*

24. **Paulos, Catones, etc.**: the generic plural, — *men like Paulus, Cato*, etc. For Paulus and Galus, see p. 4, l. 21; for Philus, p. 6, l. 18; for Cato (the Elder), p. 2, l. 16.

25. **eos qui omnino nusquam reperiuntur**: *i.e.* the ideal good men of the Stoics; with negatives *omnino* usually follows; cf. p. 6, l. 30, *quasi natus non esset omnino.*

26. **Talis igitur**: *igitur* resumes the interruption at p. 8, l. 5, *Sed hoc.*

27. **opportunitates**: *charms;* the abstract noun becomes concrete in the plural.

28. **Principio**: we should naturally expect this to be followed by *deinde* later on, instead of which the second point is introduced by *Cumque*, p. 10, l. 17. Cf. Cato Maior, § 45, *Primum . . .; ego vero . . . quoque.*

qui: *how?*

29. **ut ait Ennius**: the exact source of the quotation is not known. Ennius (239–169 B.C.) was the author of the *Annales* and a writer of tragedies, *saturae*, etc. Only fragments of his works have come down to us.

quae . . . conquiescit: *which finds repose;* we might have expected this clause to stand in the subjunctive, but Clauses of Characteristic which imply a *condition* ('if') regularly stand in the indicative.

30. **quicum**: *quicum* can be used only when the antecedent is general and indefinite; *quocum* refers to a definite antecedent.

32. **prosperis rebus**: for the order see note on p. 1, l. 4, *virili toga.*

10. 1. **aeque ac tu**: *equally with you.*

2. **gravius etiam**: *etiam* receives emphasis by being placed after the word modified; cf. p. 1, l. 15, *pauci admodum.*

4. **fere**: *as a rule.*

5. **utare**: sc. *eis.*

opes: *i.e.* political and social influence, as also Cato Maior, § 8.

6. **valetudo**: here *good health.* Cf. p. 4, l. 9.

8. **verteris**: perfect subjunctive; subordinate clauses expressed by the general second singular stand regularly in the subjunctive.

nullo loco: Ablative of Separation.

10. **ut aiunt**: see note on p. 8, l. 19.

locis pluribus: *i.e.* on more occasions.

11. **de vulgari**: sc. *amicitia.*

mediocri: *i.e.* friendship which ranks between the inferior (*vulgaris*) on the one hand, and the higher (*vera et perfecta*) on the other.

13. **qualis eorum**: sc. *est amicitia.*

eorum, qui pauci nominantur: *i.e.* of the few who are mentioned; cf. p. 7, l. 13, *ex omnibus saeculis vix tria aut quattuor nominantur paria amicorum.*

15. **partiens communicansque**: *i.e.* by sharing what it has.

17. **Cumque**: *and while* (adversative).

18. **tum**: corresponding to *Principio*, p. 9, l. 28. In that passage mention was made of the *present* advantages derived from friendship; here attention is called to its *prospective* blessings.

illa: *the following* (*advantage*); *commoditas* is to be supplied in thought.

praestat omnibus: *is superior to all* (*others*).

19. **quod . . . praelucet**: explanatory of *illa; praelucet* is here transitive,—*sheds the radiance of confident hope before us.*

in posterum: *for the future.*

20. **cadere**: *to languish.*

21. **tamquam**: the 'apologetic' *tamquam; tamquam* and *quasi* are often thus used when the author employs a word or phrase in some bold or unusual figurative sense, where an English writer might have added 'so to speak,' 'if I may employ that term,' or something of the sort.

exemplar aliquod sui: *an image of himself.*

22. **absentes adsunt**: *i.e.* they are present in the persons of their friends who are their *exemplaria.* Note the oxymoron in *absentes adsunt*, *egentes abundant*, etc.

23. **egentes abundant**: *i.e.* they can avail themselves of the possessions of their friends, according to the Pythagorean maxim: *κοινὰ τὰ τῶν φίλων* ('the goods of friends are common').

difficilius dictu: the thought is inaccurately expressed. Laelius really means *more difficult to believe*, *i.e.* even more paradoxical than the previous statements.

24. **tantus eos honos**: note the separation of words that grammatically belong together (trajectio); cf. p. 3, l. 17, *iam habebat in senectute.*

25. **amicorum**: *on the part of one's friends;* Subjective Genitive.

Ex quo: and in consequence of this circumstance; the antecedent of *quo* is the previous sentence taken as a whole; so below, p. 11, l. 2.

26. **illorum**: the dead.

beata mors, vita laudabilis: note the chiasmus.

horum: the living, who cherish their memory.

27. **exemeris**: perfect subjunctive. See note on l. 8, above, *verteris*.

ex rerum natura: *from the world, the universe.*

benevolentiae coniunctionem: *i.e.* the unifying influence of *benevolentia*.

29. **agri cultus**: for the usual *agri cultura*.

Id si minus intellegitur: *id* refers to the substance of the preceding sentence, and is further explained by the clause *quanta . . . sit*; *minus* is here equivalent to *non*.

30. **dissensionibus, discordiis**: the plural denotes repeated instances.

31. **percipi potest**: viz. how great is the power of friendship.

11. 1. **Quae . . . everti**: cf. Sallust, Jugurtha, 10, 6, *concordia parvae res crescunt, discordia maxumae dilabuntur.*

3. **Agrigentinum quendam**: Empedocles, of Agrigentum, who flourished about 440 B.C. Growth and decay were referred by this philosopher to the principles of love and hate (φιλότης, νεῖκος), exerted upon the elements of which things were composed. This theory was set forth in verse in Empedocles's περὶ φύσεως (*de rerum natura*).

quidem: used to call attention to Empedocles as confirming the truth of the foregoing statement.

4. **vaticinatum**: just as *vates,* primarily 'priest,' 'prophetic singer,' came in time to be used in the sense of 'poet,' so *vaticinor* (lit. 'prophesy') is here used of composing poetry.

5. **quae constarent, quaeque moverentur**: *whatever is stable and whatever is in motion*; *i.e.* the entire sum of things. The repetition of the relative is intended to heighten the antithesis.

6. **contrahere**: *knits together.*

dissipare: *disintegrates.*

7. **hoc quidem**: *i.e.* the general principle just enunciated.

omnes mortales: on *mortales* (= *homines*), see note on p. 8, l. 10.

8. **re probant**: *i.e.* show it to be so by their experience; cf. Cato Maior, § 85, *re experti probare possitis.*

exstitit: *i.e.* is manifested.

11. **clamores**: *i.e.* applause.

cavea: the name *cavea*, lit. *hollow* space, was applied to the sloping tiers of seats in a theater.

hospitis et amici mei: *my dear guest-friend* (Nauck).

12. **M. Pacuvi**: Pacuvius (219–129 B.C.) was one of the two great tragic writers of Rome, his younger contemporary, Accius, being the other. The play of Pacuvius here alluded to is probably the Dulorestes ('Orestes as Captive'), of which only a few fragments are extant. It represented Orestes as having gone with his friend, Pylades, to Tauris by order of the Delphic oracle, to carry off the sacred image of Artemis, and so purify himself of the guilt he had incurred by the murder of his mother, Clytemnestra. The two friends were seized by the Taurians, whose custom was to execute all strangers, and were brought before the king to be put to death. Euripides in his Iphigenia in Tauris had previously treated the same theme.

nuper . . . nova fabula: if *nuper* refers to the immediate past, Pacuvius must have been nearly 90 years old when this play was brought out; but the word is probably loosely used.

ignorante rege: *i.e.* Thoas.

14. **ita ut erat**: *as he* (*really*) *was.*

Orestem se esse perseveraret: *stuck to it that he was Orestes.* In de Finibus, V. 22. 63, Cicero cites the passage here referred to:

> PYL. I am Orestes.
> OR. Nay I, I say, am Orestes.
> BOTH. Let us, then, both be put to death.

The construction of the infinitive with subject accusative is unusual with *perseverare*.

15. **Stantes plaudebant**: *i.e.* the audience stood up in their enthusiasm, to give their applause.

in re ficta: *in the case of a myth;* cf. p. 4, l. 21, *in pueris*, 'in the case of children.'

16. **arbitramur**: less distant in tone than the second person (*arbitramini*) would have been; cf. p. 6, l. 25, *censemus*.

17. **Facile**: here almost equivalent in sense to our *involuntarily.*

natura: *i.e.* their natural feeling.

homines: *i.e.* the audience.

18. **non possent**: *i.e.* morally unable.

in altero : here = *in alio.*

20. **Hactenus** : *i.e. only* so far as this.

22. **si videbitur** : *please;* a colloquial phrase, used to soften the force of the imperative.

qui ista disputant : see note on p. 8, l. 1, *qui ista profitentur.*

23. **quaeritote** : the future imperative is the regular tense after a protasis standing in the future indicative.

CHAPTER VII. § 25

Scaevola and Fannius beg Laelius to continue.

24. **Nos autem a te potius** : sc. *quaerimus.*

26. **equidem** : in Cicero this word regularly has the force of *ego quidem.*

filum : *character*, lit. *thread, fibre.*

27. **Tum** : explained by the following *si*-clause.

magis id diceres : *i.e.* you would say so with greater confidence.

28. **de re publica** : see note on p. 6, l. 20.

29. **patronus** : *advocate.*

30. **accuratam orationem Phili** : *Philus's careful argument;* Philus had defended the thesis that injustice is at times a necessity in government.

31. **id quidem** : *quidem* serves merely to emphasize the pronoun, as p. 9, l. 15, *hoc quidem.*

iustitiam iustissimo viro : for the frequent juxtaposition of words etymologically related, cf. p. 2, l. 28, *ad senem senex de senectute.*

12. 1. **amicitiam** : placed first as conveying the important idea; as governing infinitive supply in thought *defendere.*

nonne facile : sc. *erit.*

ob eam servatam : *for having guarded it.*

4. **Vim hoc quidem est afferre** : cf. the words which Caesar is said to have uttered as he was assassinated : *ista quidem vis est.* Suetonius, Iulius, 82.

6. **studiis** : *the eager interest.*

CHAPTERS VIII., IX.

Laelius consents to continue the discussion, and takes up first the grounds of friendship. These are not to be sought in considerations of advantage, but rather in the spontaneous attachment of one soul to another. This attachment often increases from our contemplation of a friend's goodness and character. Friendships formed on this basis are everlasting.

9. **Saepissime . . . maxime**: *i.e.* the oftener I reflect upon the subject of friendship, the more it seems to me, etc.

igitur: *i.e.* since you compel me to continue the discussion.

10. **illud**: explained by the clause, *utrum desiderata sit*, etc.

considerandum: *worthy of consideration.*

propter imbecillitatem, etc.: this was the view of the Epicureans and Cyrenaics.

11. **desiderata sit**: *was felt necessary*, *i.e.* originally, when friendship was first instituted; hence *desiderata sit* is followed by secondary sequence (*ut acciperet*).

12. **meritis**: = *beneficiis.*

quod quisque minus posset: *a power which each did not possess; quod* depends directly upon *posset* as an Accusative of Result Produced.

per se ipse: *by oneself alone;* for the nominative *ipse* (not the accusative), see p. 3, l. 6.

14. **an esset**, etc.: the alternative includes the entire remainder of this sentence, in which *esset hoc quidem*, etc., though grammatically coördinate with the clause *sed antiquior*, etc., is logically subordinate to it, — *or whether*, *while this* (viz. mutual assistance), *to be sure, was a feature of friendship*, *there existed* (*i.e. whether there did not exist*) *another cause*, *one that reached farther back* (antiquior) *and was nobler and emanated rather from nature itself;* with *alia causa*, *esset* is to be supplied.

16. **Amor**: emphatic, — *for 'tis love that prompts to establishing the bond of good will.*

18. **quidem**: *to be sure.*

Nam . . . percipiuntur . . . in amicitia autem, etc.: here again, in spite of the grammatical coördination, the one clause is

logically subordinate to the other, —*for while advantages, to be sure, are often reaped from those who*, etc., *yet in friendship nothing*, etc.

19. **simulatione amicitiae coluntur et observantur temporis causa**: note the chiasmus.

temporis causa: *on account of (some present) exigency.*

21. **et, quidquid est**: *et* has adversative force.

verum, voluntarium: *verum* is contrasted with *fictum*, *voluntarium* with *simulatum.*

22. **a natura**: the emphasis rests upon this phrase, — *'tis from nature, therefore.*

potius, magis: *potius* excludes the second alternative; *magis* merely restricts its scope.

23. **applicatione**: *as a consequence of the devotion of the heart;* Ablative of Cause.

cum quodam sensu: *combined with a certain feeling;* cf. p. 9, l. 10, *cum benevolentia; sensu* is in strong contrast with *cogitatione*, *i.e.* the emotional or moral nature of friendship is asserted as against a purely intellectual origin.

24. **illa res**: not friendship, but the forming of friendships.

25. **Quod quidem quale sit**: *how this is, now*, viz. how it is that friendship springs from a spontaneous impulse and not from deliberate calculation of advantage.

26. **in bestiis quibusdam**: *in the case of certain beasts;* not in the case of all, for some deposit eggs and never know their own offspring.

27. **ex se natos**: *their offspring.*

ad quoddam tempus: viz. till the young can care for themselves; cf. Cic. de Nat. Deo. II, 51, 129, *usque ad finem dum possent se ipsi defendere.*

28. **Quod in homine**: *quod* has the same antecedent as above in line 25.

30. **quae est, quae potest**: when a single antecedent is thus followed by two relative clauses without a connective, the former is merely explanatory or semi-parenthetical in character; cf. Cato Maior, § 59, *in eo libro qui est de tuenda re familiari, qui Oeconomicus inscribitur.* When the two relatives are employed, the former often results from the necessity of avoiding a prepositional

phrase directly limiting a noun. So in the present passage, *the love between parents and children;* similarly in the passage cited from the Cato Maior, *the book on the management of property.* Such prepositional phrases, though extremely common in English, are very sparingly used in Latin. B. 353, 5.

quae dirimi non potest: as opposed to the feelings of animals, which last only for a certain time (*ad quoddam tempus*).

31. **nisi detestabili scelere**: as instances of such crimes, editors cite the treason of Brutus's sons and Orestes's murder of Clytemnestra.

similis sensus: *i.e.* similar to the sentiments existing between parents and children.

32. **si aliquem**: less indefinite than *si quem* would have been.

13. 1. **cuius . . . congruamus**: Clause of Characteristic. The thought is inaccurately expressed. Laelius means: *with whose character and nature ours agree.*

quod . . . videamur: this is the second reason (introduced by *deinde*), corresponding to *ex caritate;* the reason is given as that existing in the mind of the subject of *videamur*, and not as that of the speaker, hence the subjunctive. Cf. p. 8, l. 25, *quia sequantur.*

2. **quasi lumen**: the 'apologetic' *quasi;* see note on *tamquam*, p. 10, l. 21.

4. **quippe cum**: frequently found instead of the simple *cum* (causal).

7. **C. Fabrici, M'. Curi**: see note on p. 8, l. 13. With proper names, asyndeton is regular when the *praenomen* is expressed; so almost invariably with the names of consuls.

8. **usurpet**: *cherish;* lit. *use*, *exercise.*

quos numquam viderit: *though he has never seen them;* Clause of Characteristic with accessory adversative force. A. & G. 320, *e*; B. 283, 3, *a*.

9. **Sp. Cassium, Sp. Maelium**: in the year 486 B.C. Spurius Cassius, a patrician, then consul for the third time, brought forward the first recorded agrarian law. This roused a suspicion that he was aiming at absolute power, and so led to his condemnation and execution. In 439 B.C. Spurius Maelius, by selling grain at a merely nominal price in a season of great scarcity, incurred

similar suspicion, in consequence of which he was summarily put to death.

11. **in Italia**: to be taken with *est decertatum.*

decertatum: *depugno*, *decerto*, etc., mean 'to fight it out,' 'fight to the end.'

12. **ab altero**: viz. Pyrrhus.

propter probitatem: Pyrrhus treated the Roman captives with great consideration, and even returned them without ransom when Fabricius revealed to him the criminal designs of his own physician.

non nimis alienos animos: *no special aversion.*

13. **propter crudelitatem**: Hannibal's conduct hardly justifies this accusation. He was characterized by generosity and even by chivalry. Cicero, however, in common with the other Roman writers, repeatedly alludes to him as cruel; cf. Cato Maior, § 75; so also often in the Orations.

15. **vel in eis**: *vel* is intensive, not correlative with *vel* before *quod maius.*

17. **in hoste etiam**: *in an enemy even; etiam* gains emphasis by being placed after the words modified.

si . . . moveantur: *if the feelings should be stirred;* we should naturally expect the indicative.

18. **cum videantur**: Subjunctive by Attraction.

eorum: *on the part of those.*

quibuscum . . . possunt: *i.e.* their fellow-citizens.

20. **Quamquam**: corrective, — *and yet* = καίτοι.

21. **studio**: *devotion.*

22. **motum animi et amoris**: there is a hendiadys in the words *animi et amoris*, — *the impulse of the mind toward affection;* the idea in *motum animi* is the same as that expressed by *applicatione animi* above, p. 12, l. 23.

24. **magnitudo**: *intensity.*

25. **ut sit, per quem assequatur**: explanatory of *ab imbecillitate; per quem assequatur* is a Relative Clause of Purpose.

quod desideret: Subjunctive by Attraction.

quisque: *quisque* regularly stands in the relative clause, which, however, more commonly precedes.

26. **minime generosum**: as opposed to the *pulchrior causa* advocated p. 12, l. 15.

ut ita dicam: apologetic, like *tamquam, quasi;* see note on p. 10, l. 21. The word *generosus*, 'of noble birth,' is strictly applicable only to persons; hence the necessity of some qualifying phrase in the present instance.

28. **volunt**: *i.e.* will have it, regard it, as born of helplessness, etc.

Quod si ita esset: *if this were so.*

ut: *according as, in proportion as.*

29. **minimum**: *i.e. minimum virium*, the expression employed p. 19, l. 24.

32. **nullo**: regularly used to supply the missing ablative of *nemo.*

14. 1. **suaque**: the *-que* is here adversative, as in *virosque numeremus*, p. 9, l. 23.

in se ipso posita: *i.e.* depend upon himself; cf. p. 3, l. 26, *ut omnia tua in te posita esse ducas.*

4. **sed ego**: supply *eum dilexi* from *me dilexit* below.

5. **virtutis eius**: one genitive dependent upon another, as in *illius furoris*, p. 16, l. 25.

opinione fortasse non nulla: Laelius, with due modesty, refers to Africanus's sentiment simply as an *opinio*, *i.e.* not a deliberate judgment, but rather an impression, notion; *opinione* is Ablative of Cause.

8. **multae et magnae**: English does not use the conjunction in such cases as this; in Latin the conjunction is regular.

consecutae sunt: used absolutely; *consequor* denotes especially a natural or necessary consequence.

sunt causae profectae: the expression is pleonastic; it is not the causes of love that are denied by Laelius to emanate from hope of advantage, but the love itself; cf. for similar instances of pleonasm Livy, XXXII, 34, 7, *ab illis principium belli ortum est;* Cic. in Cat. IV, 6. 11, *versatur mihi ante oculos aspectus Cethegi.*

11. **exigamus**: the technical expression for calling in a loan.

faeneramur: *i.e.* loan it out like money to be repaid. The suggestion of usury was always invidious to the Roman mind. For a similar characterization of mercenary friendship, cf. de Nat. Deo. I, 122, *quam (= amicitiam) si ad fructum referemus, non erit ista amicitia, sed mercatura quaedam.*

14. **expetendam**: *worthy of being sought;* cf. p. 12, l. 10, *considerandum.*

15. **Ab his**: neuter; = *ab his rebus;* the substantive use of neuter pronouns and adjectives outside of the nominative and accusative cases is confined by Cicero to very narrow limits. Other instances are *similium*, p. 21, l. 9; *de hoc*, p. 1, l. 11. More frequently *res* is used with an adjective or pronoun in agreement, as *ab his rebus*, *similium rerum*, *de hac re.*

qui ad voluptatem referunt: the Epicurean ideal, which is here referred to, was not, however, sensual pleasure, as *voluptas* implies, but was the highest attainable spiritual tranquillity, ἀταραξία ('freedom from trouble').

pecudum ritu: cf. *Beluarum hoc quidem extremum*, p. 9, l. 15.

17. **nihil, nihil**: anaphora; so *tam*, *tam*, l. 19, below.

18. **suspicere**: *look up to* (*with reverence or respect*); only in the perfect participle has this verb the sense of 'suspect'; *suspicere* is here contrasted with *suas cogitationes abiecerunt.*

19. **contemptam**: *contemptible;* the verbal adjective in *-ilis*, *-bilis* is often lacking and its place taken by the participle; so *acceptus*, 'acceptable'; *invictus*, 'invincible'; *incorruptus*, 'incorruptible.'

20. **hos ab hoc sermone removeamus**: *i.e.* let us leave them out of account in this discussion.

21. **sensum diligendi**: *the impulse to love;* cf. p. 12, l. 24, *sensu amandi.*

22. **benevolentiae caritatem**: cf. *benevolentia et caritate,* p. 9, l. 10; *caritate benevola*, p. 13, l. 7.

facta significatione: *after some evidence has been given.*

23. **Quam qui appetiverunt**: *those who make this their object*, viz. *caritatem benevolentiae.* For the double relative, cf. Cato Maior, § 2, *cui qui pareat;* § 64, *quibus qui splendide usi sunt.*

applicant se et propius admovent: *draw near and attach themselves;* hysteron proteron.

24. **usu et moribus**: *intimacy and character.*

25. **fruantur**: *enjoy* in the sense of *avail themselves of*, not *take pleasure in.*

pares et aequales: an illustration of Cicero's fondness for com-

bining synonyms in pairs; cf. p. 40, l. 26, *cognoscendi atque discendi;* Cato Maior, § 40, *muneri ac dono;* § 34, *officia et munera.*

27. **haec**: by attraction for *hoc.*

28. **et (utilitates) . . . et (erit)**: *on the one hand . . . on the other.*

29. **a natura**: the occurrence of the prepositional phrase modifying a substantive is justified by the verbal force of *ortus.*

quam ab imbecillitate: brachylogy for *quam si ab imbecillitate esset.*

31. **eadem commutata**: *the change of the same* (*utilitas*).

15. 2. **ad haec**: *in reply to this*, sc. *dicere* or *respondere.*

4. **meo iure**: *i.e.* as the elder.

CHAPTERS X.-XV.

Dangers that threaten the perpetuity of friendships. — To what lengths should one go in helping a friend? Ask of others and do for others only what is honorable. This is friendship's first law, and in executing it we should aim not merely to render willing service, but, if possible, to anticipate the needs of our friends. Yet we must give frank counsel too, and not hesitate to chide when occasion demands.

How foolish to find pleasure in public office, in fame, in houses, in luxurious adornments, and not in the affection and regard of our fellow-men, than which heaven has given no sweeter blessing, and without which life is bleak and desolate!

7. **Audite vero**: *listen, then.*

9. **Quamquam**: corrective as p. 13, l. 20, and frequently.

ille quidem: *quidem* serves to contrast *ille* (Scipio) with Laelius, and implies that Laelius's views on this point were not in harmony with Scipio's.

11. **non idem**: these two words are to be taken together.

expediret: *i.e.* for both.

incidere: *incidere* always implies that the occurrence is unexpected.

12. **saepe**: with *mutari*, and further explained by *alias . . . alias.*

13. **alias . . . alias**: adverbs, — *at one time . . . at another time.*

adversis rebus: for the emphatic position of the adjective, cf. p. 1, l. 4, *virili toga;* p. 9, l. 32, *prosperis rebus.*

14. **Atque**: often used, as here, in passing from a general proposition to a particular phase or illustration of the same.

earum rerum exemplum ex similitudine, etc.: *drew an illustration of this principle from the analogy of early youth.*

16. **summi amores**: *deep attachments.*

17. **praetexta toga**: see above on *adversis rebus*, l. 13.

ponerentur: *were laid aside*, — *pono* for *depono;* the choice of *pono* here is probably determined by the allusion to laying aside the *toga praetexta; togam praetextam ponere* is the regular phrase for this.

sin: where *sin* occurs it usually corresponds to a preceding clause with *si;* here there is no such preceding clause, but a condition is really implied in the sentence *quod . . . ponerentur*, which was felt by Laelius as meaning, '*if* there is attachment on the part of boys, it is usually abandoned when they lay aside the *toga praetexta.*'

18. **contentione uxoriae condicionis**: *rivalry for a wife;* for this extension in use of the Objective Genitive, see note on p. 5, l. 17, *maerore funeris*, 'grief displayed at the funeral'; so *honoris contentionem*, l. 22 below; *condicio* (usually without *uxoria*) is common at all periods of the language in the sense of 'match,' 'partner.'

19. **alicuius**: here in the sense of *some other.*

20. **quod**: conjunction.

Quod si: here, *but even if.*

qui: indefinite.

21. **provecti essent, labefactari**: note the change of subject; with *labefactari* understand *eam.*

24. **in optimis quibusque**: this idiom (when persons are referred to) is regularly confined to the singular (*optimo cuique*, etc.); apparently the plural is here used because the reference is to *pairs* of friends.

26. **exstitisse**: *had arisen;* the infinitive (and not the subjunctive) is used because the relative clause is logically coördinate with what precedes, *et quo* being equivalent to *nam ex eo.*

28. **ut essent**: explanatory of *aliquid quod non rectum esset.*

29. **adiutores ad iniuriam**: note the prepositional phrase limiting a substantive.

quod recusarent: *quod* is the conjunction.

30. **quamvis honeste**: *with however honorable motives.*

32. **quidvis**: *anything and everything* (Reid).

16. 4. **quasi**: apologetic; see note on p. 10, l. 21; *fatum* is properly used only with reference to human beings.

5. **subterfugere**: *escape from under*, continuing the figure begun in *impendere.*

sapientiae, felicitatis: sc. *esse,—to be a matter not only of wisdom but actually of good luck.*

6. **diceret sibi videri**: pleonastic for *sibi videretur*, *i.e. seemed to him, he said.*

8. **quatenus amor progredi debeat**: *to what lengths love ought to go.*

9. **Numne**: in the classical Latin found only here and de Nat. Deo. I, 31, 88.

ferre illi debuerunt: *was it their duty to bear?*

10. **cum Coriolano**: vividness is gained by repeating the proper name instead of using the pronoun.

11. **Vecellinum**: *i.e.* Spurius Cassius; see note on p. 13, l. 9.

Maelium: see note on p. 13, l. 10.

12. **Tib. quidem Gracchum**: *as regards Gracchus at any rate; quidem* serves to throw Gracchus's name into relief, as compared with those previously mentioned. The reference is to the famous agrarian agitator, who was murdered in 133 B.C. by a 'mob of gentlemen' headed by P. Cornelius Scipio, while illegally offering himself as a candidate for the tribuneship, an office he was then holding.

13. **Q. Tuberone**: Quintus Aelius Tubero was a nephew of the younger Scipio. As tribune in 133 B.C. he showed sturdy opposition to the plans of Gracchus.

aequalibus: *of the same age;* Laelius evidently means to imply that Gracchus was followed only by the young and inexperienced, —men like C. Cato and Carbo, mentioned p. 17, l. 19.

14. **derelictum**: *de-* is intensive as in *decertatum*, p. 13, l. 11.

C. Blossius Cumanus: *Gaius Blossius of Cumae*, a Stoic

philosopher; as stated in what follows, he encouraged Tiberius Gracchus in the formation and execution of his plans of agrarian reform.

15. **hospes**: *guest-friend.*

16. **aderam Laenati et Rupilio**, etc.: Laenas and Rupilius were consuls in 132 B.C. (the year after Gracchus's murder), and conducted an inquiry concerning the guilt of Gracchus's accomplices; in this investigation Laelius was called upon for advice.

deprecatum: used absolutely, — *to entreat* (*me to urge leniency*).

17. **ut ignoscerem**: dependent upon *causam.*

18. **quod tanti fecisset**: *that he had prized so highly.*

quidquid vellet: Subjunctive by Attraction.

20. **Etiamne**: sc. *hoc putares?*

21. **id quidem**: *quidem* serves merely to make *id* emphatic.

22. **Videtis, quam nefaria vox**: sc. *sit;* the omission of the verb in indirect questions is paralleled in Cicero by only a single example, de Off. I, 152, *comparatio de duobus utrum honestius.*

23. **vel plus etiam**: *or rather even more.*

24. **comitem illius furoris**: for one genitive dependent upon another, cf. p. 14, l. 4, *admiratione virtutis eius.*

25. **hac amentia**: causal.

26. **quaestione nova**: the special inquiry conducted by the consuls.

in Asiam profugit: Blossius fled to Aristonīcus, who had seized the kingdom of Attalus just bequeathed to the Roman people.

poenas persolvit: after the defeat of Aristonīcus, in 129 B.C., Blossius took his own life. Note the vividness lent to the narration by the asyndeton in *perfugit*, *contulit*, *persolvit.*

27. **graves iustasque**: *-que* is adversative; cf. p. 9, l. 22.

29. **si peccaveris, si defeceris**: the second person singular is here general; the present tense is much commoner in this usage than the perfect; both have the same force, however.

conciliatrix: Cicero is especially fond of these feminine nouns of agency in *-trix*, coining many new forms where the limited noun is feminine.

30. **virtutis opinio**: *i.e.* a mutual presumption of virtue.

31. **rectum statuerimus**: lit. *set it up as right*, i.e. *regard it as the right thing.*

17. 1. **perfecta quidem sapientia,** etc.: *the plan would have no defect, were we to be endowed with absolute wisdom;* the main protasis of this sentence is *si statuerimus*, the apodosis *habeat* being later restricted in its application by the addition of *si . . . simus.*

3. **qui ante oculos**: note the gradual climax, — those now in the public view, those who formerly were, those of whom we have heard; *quos novit vita communis* refers to all three classes alike.

5. **Ex hoc numero**: emphatic by position, — *this is the number from which*, etc.

6. **ad sapientiam**: *i.e.* to the ideal wisdom of the Stoics.

7. **Videmus**: *i.e.* see from the records, and so *know.*

Papum Aemilium Luscino: Quintus Aemilius Papus and Gaius Fabricius Luscīnus were consuls together 282 and 278 B.C., censors in 275. Notice the inversion in the names *Papum Aemilium;* this is permissible only when the *praenomen* (*Gaius*, *Quintus*, etc.) is omitted. Even then Cicero rarely inverts the names, though the arrangement is very common in Tacitus and other post-Augustan writers.

9. **consules, collegas**: predicates of *eos* to be supplied in thought.

tum: *again;* not temporal, but used to introduce another illustration.

cum eis: viz. with Papus and Luscinus.

10. **M'. Curium, Ti. Coruncanium**: see note on p. 8, l. 14.

11. **Igitur**: only rarely placed at the beginning of a sentence by Cicero. Sallust and post-Augustan writers, however, use it freely in this position.

12. **ab amico quippiam contendisse**: *importuned a friend for anything.*

14. **in talibus viris**: *in case of such men;* cf. p. 4, l. 21, *in pueris.*

17. **rogatum**: *when asked*, agreeing with the subject of *facere.*

18. **Tib. Gracchum**: the emphasis rests on this word, — *but in case of Gracchus, now.*

19. **C. Carbo, C. Cato**: Gaius Papirius Carbo was an able but unprincipled man. As one of the triumvirs appointed for carrying

into execution the agrarian law of Tiberius Gracchus, and also as tribune of the plebs in 131 B.C., he displayed the bitterest antagonism toward the aristocracy, and was even suspected of the murder of Scipio Africanus. Subsequently, after the death of Gaius Gracchus (121 B.C.), he endeavored as consul to ingratiate himself with the aristocratic party, but without success. In 119 he was accused for his participation in the Gracchan disturbances and, as he foresaw his condemnation, took his own life. Gaius Cato was a grandson of Cato the Elder.

et minime tum quidem, etc.: *and his brother Gaius, then, to be sure, by no means zealous, now, however* (idem), *very much so;* with *minime* supply in thought *acer* (from *acerrimus*); *nunc* (the time of the dialogue) is 129 B.C.; *et* here is not to be taken as connecting the two final members of an enumeration of three names (*Carbo*, *Cato*, *Gaius frater*), but *Carbo*, *Cato* on the one hand are opposed to *Gaius* on the other.

21. **Haec lex**: explained by the following *ut*-clause.

22. **ut neque . . . nec**: *ut neve . . . neve*, or *ne aut . . . aut* would have been the usual mode of expression.

23. **ceteris**: *i.e.* other than the special instance described by the clause *si . . . fateatur*.

25. **eo loco locati sumus**: *we are so situated, are in such a condition.*

28. **de spatio curriculoque**: figures drawn from racing are very frequent in Latin; cf. Cato Maior, § 38, *haec curricula mentis;* § 83 fin., *nec vero velim quasi decurso spatio ad carceres a calce revocari.*

consuetudo maiorum: *i.e.* the custom inaugurated and long followed by our ancestors.

29. **vel regnavit**: *or rather exercised regal power; vel* is here equivalent to *vel potius*.

30. **is quidem**: these words serve merely as an emphatic repetition of the subject (*Tib. Gracchus*).

32. **in P. Scipione**: *in the case of Scipio;* the reference is to Africanus, whose recent death was laid at the door of the revolutionary party; see Introd. § 5.

18. 1. **non queo**: in the first singular Cicero always says *non queo*, not *nequeo*.

Nam: elliptical; supply in thought: 'what we endured from Carbo I will not mention.'

2. **quoquo modo potuimus**: *i.e.* as best we could.

propter recentem poenam Tib. Gracchi: *i.e.* to prevent a repetition in Carbo's case of the violent measures employed against Tiberius Gracchus.

3. **de C. Gracchi tribunatu**: *i.e.* concerning a possible tribuneship of Gaius Gracchus. It was not till six years later (123 B.C.) that Gaius was elected to this office. But he was already an acknowledged leader of the movement organized by his brother, and hence was likely to stand for the office of tribune.

4. **autem**: the position of *autem* is irregular; ordinarily it would immediately follow the praenomen; cf. p. 28, l. 12, *Q. vero Maximum*.

quid exspectem: *what to expect;* Deliberative Subjunctive in a dependent question.

5. **Serpit . . . res**: *i.e.* makes its way stealthily.

proclivis: the adjective has adverbial force.

6. **coepit**: sc. *labi*.

in tabella, etc.: emphatic as shown by the position, — *in the matter of voting you see what a*, etc.; ordinarily, the interrogative stands at the beginning of its clause.

7. **Gabinia lege . . . Cassia**: the Gabinian law (passed in 139 B.C.) established a secret ballot in the election of magistrates; by the Cassian law (passed two years later), the secret ballot was introduced into the courts. Previous to that, votes were given *viva voce*, but this system had given rise to abuses in the interest of the aristocrats.

8. **populum**: *i.e.* the popular party, designated immediately afterwards as *multitudo*.

10. **haec**: *i.e.* these radical measures.

11. **quam . . . eis resistatur**: *than how they are resisted; eis* refers back to *haec;* on the substantive use of neuter pronouns outside of the nominative and accusative, see note on p. 14, l. 15; *resisto* being intransitive can be used in the passive only impersonally.

Quorsum haec: sc. *dixi*, cf. Cato Maior, § 13.

13. **bonis**: in the political sense of the aristocrats or *optimates*.

ut ne existiment: *ut ne* is fairly frequent in Cicero for the simple *ne*.

17. **alterum**: here equivalent to *alium*.

20. **imperator**: Themistocles was commander of the Athenians only. The Spartan Eurybiades was commander-in-chief of the combined Greek forces.

bello Persico: the Second Persian War, 480 B.C.

23. **fecit idem**: (*but*) *did the same* (*i.e.* turned traitor); adversative asyndeton.

viginti annis ante: Themistocles's treason occurred in 471 B.C.; Coriolanus's in 491.

24. **His**: *for these.*

25. **mortem conscivit**: the story of suicide is apocryphal in the case of both. According to Thucydides (I. 68), Themistocles died a natural death at Magnesia in Asia Minor, while Coriolanus is represented by Livy as living to an advanced age among the Volscians.

28. **ut ne quis**: on *ut ne* instead of the simple *ne*, cf. l. 13 above.

concessum putet sequi: *think it allowable to follow.*

29. **quod quidem haud scio an,** etc.: *and this* (viz. lending aid to a friend who is waging war against his country), *I am inclined to think may yet come to pass.*

30. **ut res ire coepit**: in English we use the plural, — *as things have begun to go.*

19. 2. **honesta**: *i.e. only* what is right.

3. **ne exspectemus quidem**: in English we should make this grammatically subordinate to *faciamus*, — *and that too without waiting to be asked.*

studium: *willingness.*

5. **libere**: placed at the end of the sentence for the purpose of emphasis.

amicitia amicorum: for the juxtaposition of words etymologically related, see note on p. 2, l. 28.

6. **eaque et**: *et* is correlative with *et* in l. 8.

8. **si res postulabit**: to be taken with *acriter* not with *aperte.*

adhibitae pareatur: *let it be obeyed when applied;* with *adhibitae* supply in sense *auctoritati;* for intransitive verbs used impersonally in the passive, cf. p. 18, l. 11, *eis resistatur.*

Nam: elliptical, as above, p. 18, l. 1; supply in thought: 'other views are wrong,' or some such idea.

9. **quibusdam placuisse mirabilia quaedam**: *by* (lit. *to*) *certain persons quite remarkable views were held;* on this force of *quaedam*, see note on p. 3, l. 18. Laelius refers to the views of the Epicureans and Cyrenaics, which he now proceeds to consider.

11. **persequantur argutiis**: *follow up with their subtle investigations.*

partim: *on the one hand;* referring loosely to the Epicureans; *partim* is correlative with *Alios* below in l. 19.

12. **nimias**: *too intimate.*

13. **satis superque**, etc.: *that each had enough and more with his own affairs; sibi* is loosely introduced as an Ethical Dative to bring out more clearly the contrast between *suarum* and *alienis;* cf. *sibi suo*, p. 5, l. 11.

14. **alienis**: sc. *rebus;* ablative case.

nimis: with *implicari.*

16. **quas adducas**: *to draw in;* Relative Clause of Purpose. This passage is evidently an imitation of Euripides's Hippolytus, l. 253 ff.:

Be links of mortal friendship frail:

Let heartstrings ne'er together cling,
Nor be indissolubly twined
The cords of love, but lightly joined
For knitting close or severing.

Ah weary burden, where one soul
Travails for twain, as mine for thee!
Ruin, not bliss, say they, shall be
Care's life-absorbing heart-control.

—WAY'S Translation.

17. **caput**: *i.e.* the essential requisite.

18. **securitatem**: the ἀταραξία or freedom from care of the Epicureans; see note on p. 14, l. 15.

qua possit: in indirect discourse a relative clause, when it is logically coördinate with a principal clause (*qui* being then equivalent to *et is*), regularly stands in the infinitive. We should therefore expect here: *quam frui non posse animum;* such exceptions as the present are infrequent.

tamquam parturiat: *tamquam* ('apologetic'; p. 10, l. 21), serves to soften the boldness of the figure in *parturiat.*

19. **Alios**: the Cyrenaics, followers of Aristippus of Cyrene, who flourished in the early part of the 4th century B.C.

20. **aiunt**: the subject is general.

multo etiam inhumanius: *with much less of human feeling.*

quem locum: *a point which.*

21. **paulo ante**: viz. p. 12, l. 10 ff.

23. **expetendas**: *expetere* implies choice and deliberation in the seeking; *appetere* emphasizes merely the earnestness of the quest.

ut haberet: the sequence is irregular. But in quoted views Cicero at times employs a secondary tense in a subordinate clause even where the tense of the main verb (as here *aiunt*) is primary.

25. **mulierculae**: the diminutive is here chosen in view of the relative weakness of women as compared with men.

26. **quaerant**: here we have the normal sequence of tenses.

27. **putentur**: Subjunctive of Characteristic.

beati: *fortunate.*

28. **praeclaram**: ironical.

31. **Quae**: *of what sort?*

32. **reapse**: for *re eapse* (cf. the Plautine *eopse*, *eumpse* = *ipso*, *ipsum*); hence equivalent to *re ipsa;* the word is archaic.

multis locis: *in many respects.*

20. 1. **ullam honestam rem**: *i.e.* anything honorable in and of itself.

2. **ne sollicitus sis**: join closely with *non suscipere* and *deponere*, — *to refuse to undertake it, or to abandon it when undertaken, with the object of avoiding annoyance.*

3. **curam fugimus**: *i.e.* make it an object to avoid care; conative present.

4. **quae necesse est cum aliqua cura**, etc.: the emphasis rests on *cum aliqua cura*, — *which must experience some distress in spurning things opposed to itself;* for the absence of *ut* after *necesse est*, see B. 259, 8; G. 538, Rem. 2; H. 502, 1.

5. **bonitas**: here = *iustitia.*

6. **videas**: *you can see;* an instance of the rare 'can'-potential.

8. **modestos**: *i.e.* men of self-control; the word corresponds to *temperantia*, just as *iustos* to *bonitas*.

10. **cadit in sapientem**: *attaches to the wise man*, *i.e.* is consistent with his nature; as p. 39, l. 8.

13. **ne suscipiamus**: *to avoid incurring.*

aliquas: cf. p. 12, l. 32, *si aliquem.*

17. **isti**: the Stoics, who maintained the doctrine of ἀπάθεια, for which see note on p. 4, l. 28.

18. **audiendi**: *to be heeded*, *listened to.*

quasi ferream: *quasi* 'apologetic' to soften the metaphor.

virtutem . . . volunt: *will have it that virtue*, etc.; *volunt*, as p. 13, l. 28.

19. **quae quidem**: adversative, — *and yet this.*

multis in rebus: *in many other things; multis* for *multis aliis*, as p. 1, l. 13.

20. **tenera**: *elastic.*

21. **bonis**: *bona* ordinarily means *goods*, *property;* here it means *advantages*, *good fortune.*

diffundatur contrahatur: the subject is *virtus.*

24. **non plus**, etc.: the idea is imperfectly expressed; Laelius really means: 'no more than cares and annoyances constitute a reason for discarding virtue.'

26. **Cum contrahat**: the subject is the clause *si . . . eluceat* (the manifestation of virtue).

ut supra dixi: p. 13, l. 3 ff. and p. 14, l. 21 ff. *Supra* applies properly to written, not spoken, discourse. Its use here is an inadvertency on Cicero's part, showing that he has momentarily forgotten the dialogue character of the discussion.

27. **ad quam se applicet et adiungat**: Relative Clauses of Purpose; note also the hysteron proteron; cf. p. 14, l. 23, *applicant se et propius admovent.*

28. **id cum contigit**: *id* refers to the clause *si . . . eluceat.*

30. **multis inanimis rebus**: not *multis et inanimis* (cf. p. 14, l. 8), since *inanimae res* is a single concept.

32. **animante virtute praedito**, etc.: *but not to be delighted with what is animate and is endowed with virtue;* the antithesis between *delectari inanimis rebus* and *animante praedito virtute non delectari* is much heightened by the asyndeton and the

chiasmus. Note that *animans*, usually feminine, is here masculine, as referring to a human being.

21. 1. **redamare**: a new word, coined by Cicero to render the Greek ἀντιφιλεῖν; hence the apologetic *ut ita dicam.*

3. **vicissitudine**: *reciprocity.*

4. **illud**: explained by the following *nihil esse.*

8. **propinquitate atque natura**: *natural affinity;* hendiadys.

9. **similium**: neuter; for this substantive use, see note on p. 14, l. 15, *Ab his.*

11. **constet**: *it would be admitted.*

bonis inter bonos: more emphatic than *bonis inter se*, which would have been the natural mode of expression.

12. **necessariam**: sc. *esse.*

qui est fons: *qui*, though referring to *benevolentiam*, is attracted to the gender of its predicate *fons;* such attraction is the rule in Latin.

13. **Sed . . . pertinet**: *i.e.* kind feeling is not limited in its effects to the few who cherish it toward one another.

eadem bonitas: *kindness likewise; bonitas* is here equivalent to *benevolentia.*

15. **inhumana**: *i.e.* lacking in feeling for one's fellow-men.

immunis: *deficient in service;* this meaning of *immunis* is rare; it ordinarily means *exempt from duties*, *burdens.*

quae soleat: *since it is wont;* Clause of Characteristic with accessory notion of cause.

19. **utilitatis causa**: in predicate relation to *amicitias*, — *conceive friendships as (existing) for the purpose of advantage.*

amabilissimum: on the comparison of adjectives in *-bilis*, see note on p. 2, l. 20, *maxime memorabilem.*

21. **tumque**: *then* and then only; explained by the following *si*-clause; cf. p. 11, l. 27.

23. **tantumque abest ut amicitiae . . . colantur, ut ei . . . sint**: *so far are friendships from being cultivated . . ., that those are most generous who*, etc. The first *ut*-clause is a Substantive Clause of Result, the second one of Pure Result.

27. **Atque**: *and yet;* here corrective like *quamquam.*

haud sciam an: *I should be inclined to think;* a more guarded form of statement than the customary *haud scio an.*

ne opus sit quidem, etc.: *that absolute self-sufficiency* (*nihil deesse*) *is not even of advantage; nihil deesse* is Cicero's rendering of the Greek αὐτάρκεια (*self-sufficiency*); note *opus* here in the sense *of advantage;* the word is an archaic genitive of *ops* ('assistance'), and preserves many traces of its original meaning; more frequently, of course, it has the secondary sense of *necessary.*

28. **Ubi . . . viguissent**: *wherein would my devotion have had opportunity to display itself? Ubi* here = *qua in re; vigere* is lit. to *flourish,* and so here *be active, display itself.*

30. **nec . . . nec**: these do not counteract the preceding negative (*numquam*), but, as often, simply take up and repeat the negative idea.

22. 1. **deliciis diffluentes**: notice the alliteration.

3. **habent cognitam**: hardly different in force from *cognoverunt.*

4. **ut diligat**, etc.: *on the understanding that he neither love any one,* etc.; 'stipulations' like this are a development of the Jussive Subjunctive; *ea condicione*, *ea lege*, or some such phrase, often precedes; on *ut neque . . . nec,* see note on p. 17, l. 22.

5. **ab ullo**: in the ablative, *ullo* is more commonly used as a substantive by Cicero than *quoquam.*

7. **Haec**: for *hoc*, by attraction to the predicate *vita;* it refers back to the general thought of the preceding sentence, — living in luxury, but loving none and loved by none.

12. **Coluntur**: *they* (*tyranni*) *are courted; colere* involves only the outward forms of respect, not actual personal regard.

13. **dumtaxat**: with *simulatione.*

14. **ceciderunt**: *i.e.* from power.

15. **inopes amicorum**: *i.e.* lacking in real friends.

Quod: referring to the substance of the previous statement, *tum intellegitur*, etc.

16. **tum se intellexisse . . . cum**: *i.e.* had not known till then.

17. **gratiam referre**: *repay; gratiam referre* may mean either *to return a favor* or *to return an injury;* here it involves both senses.

18. **miror, si habere potuit**: *I am surprised if he could have had.*

illa superbia: *with that haughtiness*, *i.e.* that haughtiness for which he was noted; Ablative of Attendant Circumstance.

19. **quemquam amicum**: *anybody as a friend.*

20. **ut huius . . . sic multorum**: both emphatic, — *as in his case, so in the case of many.*

parare: *win.*

25. **insipiente fortunato**: '*a fool of fortune*'; *insipiente* is the substantive here, *fortunato* adjective.

26. **fieri potest**: *can there be*; hardly different from *potest esse.*

Atque: used in passing from the general to the special, as p. 15, l. 14.

hoc quidem: *hoc* is explained by the following infinitives: *immutari*, *sperni*, *indulgeri*; *quidem* serves only to emphasize *hoc*; cf. p. 9, l. 15.

28. **imperio, potestate**: when used with precision *potestas* designates the general vested power of any official, *imperium* the special military power with which the higher officials (dictators, consuls, praetors) were invested by the *Comitia curiata.*

prosperis rebus: for the order, cf. p. 1, l. 4, *virili toga.*

29. **sperni**: *are ignored*; the change of subject here is somewhat abrupt.

veteres: *long-standing.*

novis: sc. *amicitiis*; indirect object of the impersonal *indulgeri*; cf. p. 18, l. 11, *eis resistatur.*

31. **cetera**: *i.e.* as opposed to *amicos*; cf. p. 3, l. 21, *in reliqua Graecia.*

23. 1. **amicos non parare**: note the adversative asyndeton.

2. **ut ita dicam**: see note on p. 13, l. 26.

cetera: the material possessions just mentioned.

4. **eius est**: *belongs to him*; Possessive Genitive.

istorum: with a shade of contempt; the form is neuter, = *istarum rerum*; cf. note on p. 14, l. 15, *Ab his.*

vicit viribus: *has proved superior in power*; *vincere* is here used absolutely; note the alliteration.

5. **amicitiarum**, etc.: *amicitiarum* is emphatic, and hence is put first, — *but in case of friendships each one's ownership continues fixed and sure*; *stabilis* and *certa* stand in predicate relation to *possessio.*

6. **ut vita non possit**: *so that life could not be.*

illa: *those things,* before mentioned; *illa* does not serve merely as the antecedent of *quae;* hence, not *those things which,* but *those things* (*already mentioned*), *which.*

8. **Sed haec hactenus**: = *but enough of this.* Laelius here terminates the digression begun at p. 19, l. 8, and now returns from his criticism of existing views concerning the proper basis of friendship to a discussion of the inquiry how far one ought to go in friendship (*quatenus amor in amicitia progredi debeat*).

CHAPTERS XVI.–XVII. § 61.

What should be the measure of our devotion to our friends? Discussion of three different views, all of which are condemned by Laelius. The proper attitude, he declares, is to recognize no restrictions upon the degree of our devotion. Our friends should be one with ourselves, and their interest should be our interest.

9. **Constituendi sunt, qui fines**: the form of expression is not exact, being apparently the result of confusion of two ideas: *constituendi sunt fines* and *constituendum est qui sint fines.* Cf. p. 25, l. 29, *quidam perspiciuntur quam sint leves.*

10. **termini**: originally the *boundary posts,* and then used generally for *boundaries, limits.*

de quibus: sc. *finibus et terminis.*

11. **ferri**: best taken as *are current;* cf. p. 3, l. 16, *ferebantur.*

12. **unam, alteram, tertiam**: in such enumerations, *una, altera* are regularly used instead of *prima, secunda;* cf. Cato Maior, § 15.

ut . . . simus: this is the view of the Epicureans; the *ut*-clause is a Substantive Clause of Jussive (Hortatory) origin, dependent upon the notion of *bidding* or *urging* involved in *sententia.*

affecti: *disposed.*

13. **nosmet ipsos**: *our own selves.*

14. **pariter aequaliterque**: cf. p. 14, l. 25, *pares et aequales.*

15. **ut, quanti quisque se ipse faciat,** etc.: *that one be as highly prized by his friends as he prizes himself; quanti* and *tanti* are Genitives of Value; on *se ipse,* see note on p. 3, l. 6.

17. **nulli prorsus**: *none at all;* for the position of *prorsus*, cf. p. 1, l. 15, *pauci admodum.*

18. **in se quisque sit**: sc. *animatus.*

20. **numquam faceremus**: the protasis is involved in *nostra causa*, — *were it for our own sakes.*

causa amicorum: notice the unusual order, employed here for the purpose of heightening the antithesis between *nostra causa* and *causa amicorum.*

21. **precari**, etc.: explanatory of *quam multa.*

acerbius, vehementius: *i.e.* more bitterly, more earnestly than usual. English, however, contents itself here with the positive. Note further the chiasmus in *acerbius invehi, insectari vehementius.*

22. **invehi**: *inveigh.*

quae: its antecedent is to be found in the preceding infinitives.

23. **non satis**: *not altogether.*

honeste: here *with honor.*

amicorum: sc. *rebus.*

24. **multaeque**: *-que* here = *and so.*

27. **est, quae**: *is that which.*

definit amicitiam, etc.: *bounds friendship by*, etc., *i.e. limits friendship to*, etc.

paribus officiis et voluntatibus: *paribus* is the emphatic word; hence in English: *by equality of obligation and inclination.*

28. **nimis exigue et exiliter**: *in too small and close a fashion; exig-uus* and *exilis* (for *exig-lis*) are from the same root.

29. **ad calculos vocare**, etc.: *calling friendship to account*, as though the relation were a purely commercial one; *calculi* 'pebbles,' 'counters,' were used in numerical computation.

30. **ratio**: *the account.*

acceptorum et datorum: *of credit and debit*, lit. *of what is received and what is given out;* but the terms early acquired a technical commercial sense. On the substantive use of the participles, see note on p. 14, l. 15.

Divitior: this (and not *ditior*) is the regular form of the comparative in Cicero.

24. 1. **ne excidat**, etc.: the figure seems to be taken from measuring grain.

2. **ne plus aequo . . . congeratur**: *i.e.* one ought not to fear

lest the measure of friendship be filled more than level full (*plus aequo*).

3. **finis**: *ideal*, *object*.

deterrimus: sc. *est*.

ut fiat: Substantive Clause of Jussive origin; cf. above, p. 23, l. 12.

5. **abiectior, fractior**: *somewhat downcast, somewhat enfeebled*.

6. **Non est amici**: *it's not the part of a friend*.

7. **ille**: referring to the same person as *eum;* some pronoun is absolutely necessary to perspicuity, and *ille* is chosen to avoid a repetition of *is*.

8. **eniti et efficere**: *to strive to bring it to pass;* an instance of verb hendiadys.

11. **si dixero**: here, as often with temporal force — *when I have stated*.

quid solitus sit: indirect question.

12. **vocem**: *utterance*.

13. **eius, qui dixisset**: these words, which seem to us superfluous, are necessitated by the fact that *vocem*, as a substantive, cannot govern an infinitive.

14. **ita**: explained by the following *ut si*-clause.

amare oportere: the subject is general, — *one ought to love;* so below *osurus esset*.

si aliquando: cf. p. 12, l. 32, *si aliquem*.

15. **nec vero**: supply in thought *dicebat* from *Negabat* above.

16. **Biante**: Bias of Priene (6th century B.C.), one of the Seven Sages; see note on p. 3, l. 22. The saying is attributed also to another of the Seven Sages, Chilon. The Greek is: *ὡς δεῖ φιλεῖν ὡς μισήσοντα καὶ μισεῖν ὡς φιλήσοντα.*

17. **impuri cuiusdam esse sententiam**: adversative asyndeton, — *but that it was the view of some low-minded man; esse* depends upon *dicebat se credere* or something similar, to be supplied in thought from the context.

18. **revocantis**: *referring*.

20. **cui putabit**: the indicative (and not the subjunctive) is here used, because the relative clause, though used to characterize the antecedent, involves a *condition*, — *if he thinks*, etc.; cf. note on p. 9, l. 29, *quae non quiescit*.

21. **cupere et optare**: *cupere* is spontaneous, *optare* implies a deliberate choice.

22. **quam saepissime**: *as frequently as possible.*

23. **tamquam ansas**: *tamquam* 'apologetic.'

ad reprehendendum: best taken in the literal sense, continuing the figure in *ansas.*

rursum autem: *on the other hand again.*

24. **angi, dolere, invidere**: all used absolutely.

27. **illud**: explained by what follows.

28. **ut ne inciperemus**: explanatory of *eam diligentiam;* on *ut ne*, see note on p. 18, l. 13.

30. **si fuissemus, ferendum (esse)**: in direct form this would be *si fuerimus*, *ferendum erit*, — *if we are unfortunate in our love*, *it ought to be put up with.*

32. **tempus**: *opportunity*, *occasion.*

25. 1. **His igitur finibus**, etc.: the emphasis rests on *his*, — *these now are the limits which I think should be observed.*

2. **ut sit**: substantive clause explanatory of *his finibus.*

cum sint: Subjunctive by Attraction.

emendati: *blameless*, in accordance with the fundamental principle announced p. 8, l. 5, *nisi in bonis amicitiam esse non posse.*

3. **omnium rerum . . . communitas**: *identity . . . in all things;* see note on p. 7, l. 8, *voluntatum*, *studiorum*, *sententiarum summa consensio.*

sine ulla exceptione: on the prepositional phrase limiting a substantive (here *communitas*), see note on p. 9, l. 10.

4. **ut etiam declinandum sit**: *also that one should turn aside.*

5. **minus iustae voluntates**, etc.: an illustration of this would be found in Cicero's defence of Milo.

6. **caput**: *civil status.*

agatur: *is at stake.*

7. **de via**: *i.e.* from the ordinary course.

modo ne: *provided only . . . not.*

8. **est quatenus possit**: *there is* (*a point*) *up to which indulgence can*, etc.; Clause of Characteristic.

9. **Nec vero**, etc.: Laelius has just been saying that a spirit of concession should be shown in yielding to the desires of one's friends, especially in the way of coming to their defence when they

are under accusation. He now proceeds to mention considerations which should impel or deter one in such cases. On the one hand, a friend is not to be so ready to lend help as to disregard his own good name (*nec neglegenda fama*); on the other hand, he is not to practise such reserve as to fail to win the good will of his fellow-citizens, for this is a powerful help to the achievement of one's ambitions. Yet right here is a caution: this good will is not to be sought at the expense of dignity, nor by flattery (*blanditiis et assentando*), but by virtue, which readily wins the desired favor (*quam sequitur caritas*).

11. **colligere**: *to gain.*

12. **virtus**: note the bold adversative asyndeton.

caritas: = *benevolentia.*

CHAPTERS XVII. § 62-XVIII.

The choice of friends. Importance of caution in making the selection.

15. **omnibus in rebus**: *i.e.* in all other things.

diligentiores: viz. than in friendship.

16. **capras et oves quot, amicos quot**: note the emphatic position of the substantives before the interrogative.

dicere posse: as subject understand *homines.*

17. **amicos quot haberet, non posse dicere**: *but not how many friends;* note the adversative asyndeton, and the repetition in Latin of *posse dicere* with the negative; cf. note on p. 8, l. 32, *ex propinquitate.*

in illis quidem: *quidem* serves merely to prepare the way for the contrasted *amicis.*

22. **cuius generis**: *a class of which.*

penuria: *dearth.*

23. **iudicare**: *i.e.* whether men have these traits.

nisi expertum: *i.e.* unless you have had experience; *expertum* agrees with the indefinite subject of *iudicare.*

24. **Ita praecurrit amicitia iudicium**: lit. *so does friendship forestall a decision; i.e.* so true is it that the actual friendship

must precede any adequate judgment of the character of one's friends.

25. **potestatem**: *opportunity.*

26. **Est igitur prudentis**: *i.e.* it is the part of a wise man to exercise the same caution in entering upon a new friendship, as in driving a new team.

sustinere: *hold in check.*

cursum: *i.e.* as the context shows, the course of a team of horses.

27. **quo**: = *ut eo*, *in order that thereby.*

quasi . . . sic: = *ut . . . sic*, 'just as . . . so'; cf. Cato Maior, § 71. The usage is archaic.

28. **amicitiis**: governed by *utamur.*

periclitatis: *tested;* an instance of the perfect passive participle of a deponent verb with passive force; so often *meditatus.*

moribus: Ablative of Means.

29. **Quidam perspiciuntur**, etc.: *in case of certain persons often a small money transaction serves to show how unreliable they are;* as regularly, the order of the words corresponds to the degree of emphasis attaching to the several elements of the thought; hence *quidam* is put first, and this leads to the attraction of the main verb to agreement with *quidam;* strictly Laelius ought to have said: *Quidam quam leves sint, in parva pecunia perspicitur.*

31. **movere non potuit**: *could not have influenced.*

32. **Sint aliqui reperti**: *granting that some have been discovered;* Jussive Subjunctive with Concessive force. A. & G. 266, *c*; B. 278; G. 264; H. 484, III.

26. 3. **ut**: *so that.*

4. **haec, illa**: both pronouns refer to *honores*, *magistratus*, etc. In the first instance these objects are conceived of as near in thought; hence *haec.* In the second instance they are conceived of as remote; hence *illa.*

6. **quam etiamsi neglecta amicitia consecuti sint**: the emphasis rests upon *neglecta amicitia*, — *even though they should disregard friendship to attain this* (*potentia*).

7. **obscuratum iri**: this contains in dependent form the apodosis of the previous *etiamsi*-clause; in direct discourse it would be *obscuretur.* As subject understand the idea (contained in the previous clause) of sacrificing friendship to political power.

quia non sit neglecta amicitia: *because friendship has not been neglected.*

9. **verae amicitiae difficillime reperiuntur in eis**, etc.: Cicero, as he wrote this, was doubtless thinking of some of the bitter disappointments of his own political experience, and particularly of Pompey, who had betrayed Cicero's interests to Caesar and Clodius.

11. **suo**: made emphatic by its position at the very end of the sentence.

13. **calamitatum societates**: *participation in misfortunes;* the plural *societates* is used because different instances of such participation are present to Laelius's mind.

ad quas: with *descendant.*

14. **descendant**: *descendo* in this figurative sense is used especially of what is done unwillingly.

Ennius recte: sc. *dicit;* for Ennius see note on p. 9, l. 29.

16. **Amicus certus**, etc.: notice the alliteration; the exact source of this line is not known. Its metre is the iambic trimeter (six iambi). The scansion is:

Amí | cus cer | tus ‖ ín | r^e^ incer | ta cér | nitur.

For the iambi of the 2d, 4th, and 5th feet, spondees are substituted.

17. **haec duo**: *these two things*, explained by the following clauses.

18. **convincunt**: *convict.*

in bonis rebus: *i.e.* in their *own* prosperity.

contemnunt: not so strong as our 'despise,' but rather 'overlook,' 'disregard'; as object understand *amicos.*

in malis: viz. of their friends.

21. **praestiterit**: subjunctive.

ex maxime raro genere: *as belonging to an exceptionally rare class;* this prepositional phrase has adjective force and serves as a predicate modifier of *hunc.*

24. **Firmamentum**: *the guarantee.*

26. **quod infidum est**: *which lacks faith;* for the indicative instead of the Subjunctive of Characteristic, see note on p. 9, l. 29, *quae non conquiescit.*

Simplicem : *frank*, *honest.*

27. **communem** : *i.e.* having a fellow feeling.

consentientem : *sympathetic.*

30. **multiplex** : opposed to *simplex*, — hence *deceitful.*

tortuosum : *tricky*, *untrustworthy.*

qui non movetur : the indicative as above in *quod infidum est; non* limits *consentit* as well as *movetur.*

31. **natura** : *naturally*, *instinctively.*

27. 2. **ut ne delectetur aut credat** : as indicated by *ne*, the Substantive Clause is here of Jussive origin, — *the injunction is to be added*, *not to delight*, etc.

3. **oblatis** : sc. *criminibus.*

4. **fit verum illud** : *that is substantiated.*

5. **initio** : viz. p. 8, l. 5.

6. **quem eundem sapientem licet dicere** : in spite of the Stoic conception of the *Sapiens* as an ideally perfect intelligence; cf. p. 8, l. 10.

7. **tenere** : *hold fast.*

8. **aperte vel odisse** : *open hatred even; odisse* is subject of the impersonal *est.*

9. **magis est** : *better befits.*

10. **deinde non solum repellere** : the corresponding clause introduced by *primum* stands in the subjunctive; hence there is a slight anacoluthon in using the infinitive in the second clause.

11. **ipsum** : general in meaning, — *oneself.*

semper existimantem : explanatory of *suspiciosum.*

12. **aliquid esse violatum** : *some wrong has been done; aliquid* here corresponds to an Accusative of Result (Internal Object) in the active construction.

13. **Accedat huc**, etc. : *to this there should be added.*

14. **haudquaquam mediocre** : litotes.

15. **in omni re severitas** : the prepositional phrase as adjective; cf. p. 9, l. 10, *cum benevolentia consensio.*

16. **illa quidem** : as p. 9, l. 15.

remissior : *less restrained.*

18. **facilitatem** : *i.e. ease of manner.*

CHAPTERS. XIX.-XX.

Are old friends ever to be discarded for new ones? The mere question is shameful!—Where friends differ in rank and station, the superior should not make his preëminence conspicuous. Remember Scipio's modesty in this regard! So, too, the man of inferior station must not chafe at the loftier fortune of his friend. In lending assistance, be governed by two considerations: first, your own capacity; second, how much is good for your friend. Youthful intimacies are not an obligation upon our maturer years. Tastes change, and attachments change with them. Sometimes, too, our friend's interest is so great that it becomes our duty to relinquish his friendship for his sake.

19. **Exsistit**: *there presents itself.*

21. **vetulis**: the diminutive has a certain disparaging force.

24. **satietates**: the plural, as *societates*, p. 26, l. 13.

veterrima quaeque esse debet suavissima: *i.e.* the older the friendship, the more attractive it ought to be; with *veterrima quaeque* supply in thought *amicitia*.

quae vetustatem ferunt: *i.e.* which improve with age; cf. Cato Maior, § 65, *non omne vinum vetustate coacescit.*

26. **quod dicitur**: used of proverbial sayings, like *ut aiunt*, *quod aiunt.*

multos modios salis, etc.: *i.e.* friendship must be long continued if we are to realize its possibilities.

27. **munus**: *its function, object.*

Novitates: sc. *amicitiarum*, *i.e.* new friendships.

28. **ut appareat**: the Substantive Clause after *spem* is regularly confined to ante-classical and post-Augustan Latin.

tamquam: here = *sicut*, 'just as.'

in herbis: here of the young grain in the blade.

29. **non fallacibus**: *i.e.* productive.

30. **vetustas**: often used, as here, in the sense of *old acquaintance.*

28. 1. **quin utatur**: *who does not use.*

quo consuevit: sc. *uti*, to be supplied from the following *utatur.*

2. **nec vero**: for *nec vero solum*, 'and not only.'

5. **montuosis etiam et silvestribus**: *etiam* implies (what was probably generally true) that the Romans did not possess a fondness for nature in its wilder and more romantic phases.

7. **parem esse inferiori**: *i.e.* to bring oneself to the level of those of humbler station.

8. **excellentiae**: *commanding individualities;* abstract for the concrete.

9. **grege**: *circle;* lit. 'flock,' 'herd'; hence the *ut ita dicam;* see note on p. 3, l. 26.

10. **Philo**: see note on p. 6, l. 18.

Rupilio: see note on p. 16, l. 16.

11. **Mummio**: Spurius Mummius, brother of Lucius Mummius, destroyer of Corinth.

12. **Q. Maximum**: Quintus Fabius Maximus; he was the eldest son of Lucius Aemilius Paulus, receiving the name Maximus as the result of adoption.

egregium omnino: *excellent, to be sure.*

13. **sibi nequaquam parem**: *but by no means equal to him* (Scipio).

is: viz. Maximus.

14. **suosque omnes**: *and in fact all his friends;* for this force of *-que*, cf. p. 23, l. 24, *multaeque.*

per se: *through his influence.*

15. **esse ampliores**: *to stand in higher honor.*

16. **ut impertiant, communicent, augeant, sint**: substantive clauses explanatory of *quod.*

18. **ea**: we should have expected *eam* referring to *praestantiam*, but the logical prominence of *virtutis*, *ingeni*, *fortunae*, easily accounts for the neuter plural.

19. **nati sint**: viz. those mentioned above as *omnibus.*

21. **honori sint**: probably not so much in the sense of conferring honor, as of helping their friends to attain it.

in fabulis: *in the legends*, as, for example, that of Romulus and Remus.

26. **multo profecto magis**: the word order as p. 3, l. 17, *iam.*

27. **omnisque**: *and in fact of all;* cf. above, l. 14, *suosque.*

30. **igitur**: *now;* merely a transitional particle here, as frequently.

coniunctionis: here in the narrow sense of *propinquitas*, 'relationship.'

31. **necessitudine**: *i.e.* the close connection.

29. 2. **queruntur aliquid aut etiam exprobrant**: *are uttering some complaint, or even some reproach; aliquid* (Accusative of Result) belongs with *exprobrant* as well as with *queruntur.*

4. **quod**: its antecedent is *aliquid*, to be supplied in thought as the object of *habere.*

officiose: *with devotion.*

labore aliquo suo: *with some effort on their part.*

5. **queant**: rarely used by Cicero unless accompanied by a negative; another instance, however, is found in Cato Maior, § 32, *hoc queo dicere.*

6. **officia exprobrantium**: *i.e.* reproachfully citing the kindnesses (*officia*) which they themselves have done.

7. **commemorare**: here in its original sense of 'calling to mind'; *commemorare* depends upon *debet* to be supplied.

qui contulit: its antecedent is *is*, to be supplied with *debet.*

9. **inferiores**: object of *extollere.*

11. **cum . . . putant**: *i.e.* in that they think they are lightly esteemed; for the meaning of *contemni*, see note on p. 26, l. 18.

ipsi: *they themselves*, as opposed to their friends who do *not* lightly esteem them.

12. **fere**: *as a rule.*

etiam contemnendos: *actually deserve to be slighted.*

13. **opinione**: here in the sense of *wrong conception; opinio* never designates a deliberate judgment, for which the Latin uses *sententia.*

verbis: *i.e.* assurances.

14. **Tantum autem**, etc.: *i.e.* in conferring favors one should be guided on the one hand by one's own ability, on the other by the real needs of one's friends.

15. **cuique**: here in the main clause at variance with regular usage; see note on p. 13, l. 25.

quantum . . . possis; quem diligas, adiuves: for the subjunctive of the indefinite second singular in subordinate clauses, see note on p. 10, l. 8, *quoquo te verteris.*

17. **sustinere**: sc. *potest.*

neque: the expected correlative is lacking. Laelius evidently sets out to say: 'Neither can you advance all your friends to the highest honors, nor can every friend sustain the burden of such responsibility if it be secured'; but this second member, owing to the illustrative remarks following *perducere*, is entirely forgotten. For *neque* used to take up and intensify a preceding general negative, cf. p. 4, l. 23, *ne . . . quidem.*

possis: Potential Subjunctive; the second singular has general force.

18. **quamvis excellas**: *however great your eminence.*

omnes tuos: *i.e.* all your friends and relatives.

19. **P. Rupilium**: see note on p. 16, l. 16.

20. **fratrem eius non potuit**: *but not his (Rupilius's) brother;* for the repetition of *potuit*, necessary in Latin, see note on p. 9, l. 1.

21. **deferre**: *confer.*

23. **Omnino**: *on the whole.*

amicitiae iudicandae sunt: = *iudicandum est de amicitiis, i.e.* judgment must be passed, a decision must be made, with regard to establishing a permanent friendship.

corroboratis confirmatisque et ingeniis: Ablative Absolute, — *only when the mind*, etc., *has matured.*

26. **eos habere necessarios**: *to treat those as related by a natural bond;* this is the original meaning of *necessarius* (from the root *nec-*, 'bind,' 'fasten'; cf. *necto*); the meaning 'necessary' is derived naturally from this; *habere* is a construction according to sense; supply in thought *oportet* from the preceding *iudicandae sunt* (= *oportet iudicare*).

tum: viz. *ineunte aetate.*

eodem studio: *the same interests.*

27. **Isto**: in a disparaging sense, as frequently.

nutrices, paedagogi: these were usually slaves. The *paedagogus* accompanied the boy to school and exercised a general supervision of his safety.

28. **iure vetustatis**: *i.e.* by right of long association; for *vetustas* in the sense of 'long acquaintance,' 'long friendship,' cf. p. 27, l. 30.

29. **alio quodam modo**: *an entirely different way;* for this use of *quidam*, see note on p. 3, l. 18.

30. **Aliter**: *i.e.* otherwise than by deferring till mature years our decision to form a friendship.

31. **Dispares enim mores**, etc.: *for difference of character is followed by difference of interests; mores* is object, *studia* subject; *dispares* and *disparia* bear the emphasis of the thought; cf. p. 23, l. 27, *paribus officiis*, 'equality of service.'

30. 3. **quanta maxima potest**: *the greatest possible;* cf. Cato Maior, § 41, *tanta voluptate quanta percipi posset maxima.*

6. **quod persaepe fit**: as antecedent of *quod*, understand the notion of obstructing the real advantages of one's friends implied in *impediat utilitates*, etc.

8. **Neoptolemus**: also called Pyrrhus. He was the son of Achilles, and was brought up by his grandfather Lycomēdes on the island of Scyros. From here Ulysses brought him to Troy, since an oracle had declared that only with his help could the Trojans be subdued.

10. **impedientem**: *endeavoring to prevent;* conative use.

audire: *heed, listen to*, as p. 35, l. 3, *audiendi.*

14. **parum iustus**: *lacking in justice.*

Atque in omni re, etc.: a brief résumé of the substance of §§ 73–75.

CHAPTERS XXI., XXII.

Practical rules for friendship: Friendships must sometimes be severed when friends are incompatible. In such cases the separation should be effected gently, not violently. The greatest care must be taken that the cessation of friendship should not mean the beginning of hatred. The best way to avoid difficulties of this kind is by exercising care at the outset in the choice of friends. Then again, let us not demand too much of our friends. Above all, remember that without virtue friendship cannot exist.

18. **necessaria**: *inevitable.*

19. **vulgares**: *of men in general; vulgaris* here has no disparaging force.

21. **tum . . . tum**: *now . . . now.*

quorum: viz. *vitia in alienos.*

22. **tamen**: *i.e.* in spite of the fact that these offences have been committed against strangers.

redundet: Relative Clause of Result, — *yet so that the disgrace of these (acts) falls upon their friends.*

23. **remissione usus**: *by a diminution of the intimacy.*

ut Catonem dicere audivi: *as I have heard that Cato said.*

24. **dissuendae**: *unravelled.*

26. **neque . . . neque . . . nec**: *neque rectum neque honestum sit* on the one hand are opposed to *nec fieri possit* on the other.

28. **Sin autem**: for the absence of a preceding *si*-clause, see note on p. 15, l. 17.

30. **in partibus**: lit. *in the parties*, *i.e.* in the partisan politics.

32. **communibus**: used as the equivalent of *vulgaris* above in l. 19.

31. 4. **Q. Pompei**: Quintus Pompeius Nepos; after promising to support Laelius in the consular election of 141 B.C., he is said to have devoted himself to securing his own election, in which endeavor he was successful.

meo nomine: *on my account.*

5. **dissensionem quae erat in re publica**: *disagreement in politics;* for the prepositional phrase as adjective, see note on p. 12, l. 30.

6. **collega**: viz. in the college of augurs.

7. **Metello**: Quintus Caecilius Metellus Macedonicus. He was the leader of the party opposed to Scipio.

et offensione, etc.: *i.e.* without any display of fierce resentment.

9. **danda opera est**: *pains must be taken.*

10. **ut videantur**: substantive clause, dependent, like *fiant*, upon *danda opera est.*

exstinctae potius quam oppressae esse: *to have died out rather than to have been put out by violence.* The words *exstingui* and *opprimi* are similarly contrasted in the Cato Maior, § 71.

14. **Quae tamen**: sc. *contumeliae.*

17. **Omnino**: *on the whole, all in all*, introducing a summary of the foregoing argument.

18. **una cautio**, etc.: *the only way of avoiding and providing against all these evils and annoyances is not to begin,* etc.

ut ne: on *ut ne* instead of the simple *ne*, cf. p. 18, l. 13.

19. **incipiant**: sc. *homines*.

non dignos: chosen rather than *indignos*, because of the following *digni*.

20. **quibus in ipsis**: as pointed out by Reid, *quibus* is probably dative, — *who possess in themselves a ground for being loved.*

21. **Et quidem**: *and in fact*, introducing an admission that the rarity of what is superior is not confined to friendship, but is true of other things as well.

23. **quod . . . sit**: Clause of Characteristic.

24. **neque . . . et**: correlative.

26. **potissimum**: *especially.*

27. **Ita**: not for *itaque*, 'and so,' 'therefore,' but *so truly do they fail to attain that noblest type of friendship.*

28. **maxime naturali**: many adjectives in *-alis* are incapable of terminational comparison.

per se: *in and of itself.*

29. **propter se**: *for its own sake.*

nec ipsi sibi exemplo sunt: *and they do not illustrate to themselves; exemplo* is Dative of Purpose. Laelius means that these persons fail to see that they love themselves for their own sakes, not for any ulterior purpose, and that they further fail to see that they ought to cherish their friends from similar motives.

30. **haec vis amicitiae**: put first in its clause for the sake of emphasis.

Ipse se, a se ipse: for the nominative *ipse*, see note on p. 3, l. 6.

32. **per se**: *in and of himself*, as above, l. 28.

32. 1. **Quod idem**: *i.e.* this same spontaneousness of affection that one feels for oneself.

2. **est enim is**, etc.: the subject of *est* is *is*; as predicate supply in thought *verus amicus*, — *for he is the true friend who is, so to speak, a second self.*

3. **hoc**: explained by the following *ut*-clauses.

4. **volucribus**, etc.: the animals are classified first with reference to their habitat, — air, water, earth (*volucribus*, *nantibus*, *agrestibus*); secondly, with reference to their being tame or wild (*cicuribus*, *feris*).

5. **id enim**: viz. self-love.

pariter: *to an equal degree.*

7. **ad quas applicent**: Relative Clause of Purpose.

8. **animantis**: with *quas.*

idque: supply in thought *si* from *Quodsi* in l. 3 above.

9. **quanto id magis**: for the word-order, see note on p. 3, l. 17, *iam habebat in senectute.*

10. **natura**: *naturally.*

11. **cuius misceat**: Relative Clause of Purpose.

12. **paene**: modifying the entire clause, not any single word.

13. **ne dicam impudenter**: *not to say shamelessly.*

15. **non possunt**: *i.e.* morally incapable.

16. **Par est**: *it is fitting.*

ipsum: in agreement with the indefinite subject of *esse* to be supplied in thought; cf. p. 25, l. 23, *expertum.*

19. **confirmari potest**: *potest* here involves future time, and so is temporally identical with the following futures, *imperabunt,* etc.

20. **quibus ceteri serviunt**: *to which others are slaves.*

24. **colent inter se ac diligent**: *cherish and love each other;* when the phrase *inter se* is used with reciprocal force, *se* is not repeated as object of the verb. B. 245, 1, *a.*

25. **verebuntur**: *i.e.* will entertain such a feeling of respect as will forbid the asking of what is dishonorable.

27. **in eis error**: our English idiom inverts the relation,—*they are in error.*

28. **lubidinum . . . licentiam**: *that the door is opened to lusts and sins of every kind.*

29. **virtutum**: put first to emphasize the contrast between *lubidinum, peccatorum,* and *virtutum, i.e.* 'tis not for lust and wrong doing, but for *virtue* that friendship is designed to be a help.

30. **ut perveniret**: to be joined closely in thought with *data est.*

32. **coniuncta et consociata**: *by being joined and allied.*

cum altera: = *cum alterius virtute.*

33. 1. **Quae si quos inter**, etc.: *and if this union exists between any;* the necessity of keeping *quos* (indefinite) with *si* has led to the anastrophe of the preposition.

2. **eorum ad summum naturae bonum comitatus**: *their escort on the road to nature's highest good must be held to be most excellent and blessed.* The verbal idea in *comitatus* justifies the prepositional phrase dependent upon a substantive; cf. note on p. 6, l. 15, *reditum in caelum.*

5. **honestas, gloria, tranquillitas animi atque iucunditas**: not four separate members with a connective between the last two (see note on p. 5, l. 31), but three members, of which the last is a hendiadys, —*sweet peace of spirit; honestas* means *virtue.*

6. **ut et . . . et**: *so that on the one hand . . . and on the other.*

cum adsint: *cum* is here temporal; the subjunctive is the result of attraction.

8. **Quod**: *this object*, viz. attaining happiness.

13. **experiri**: used absolutely, —*to make the trial.*

14. **dicendum est enim saepius**: the same thought has been presented, p. 24, l. 27; p. 31, l. 18.

cum iudicaris, diligere oportet, etc.: *i.e.* one ought not to form friendships *until* one has passed judgment on one's intended friends. For the subjunctive, see note on p. 3, l. 8, *verteris.*

16. **cum . . . tum maxime**: *not only . . . but especially.*

multis in rebus: *in many* (*other*) *things;* cf. p. 1, l. 13, *Cum saepe multa.*

neglegentia: Ablative of Cause.

17. **praeposteris utimur consiliis**: '*we put the cart before the horse*' (Stock), *i.e.* we form friendships before we have tested the friend; *praeposterus* is applied to anything which is characterized by the reverse of the normal order or normal process. Hence *consilia praepostera* are those which come *after*, instead of *before*, action.

18. **acta agimus**: *we try to plead a case that is settled*, *i.e.* having determined upon friendship, we afterwards proceed to test our friend's capacity to sustain this important relation. The expression *acta agere* was proverbial with the Romans. An ancient Latin commentator (Donatus) explains the phrase as arising in legal practice, and as applying originally to cases in court. The above translation aims to reproduce this conception. In the contradiction involved in its two members, the phrase *acta agimus* is an excellent illustration of the figure known as oxymoron.

quod vetamur: sc. *facere*.

19. **implicati ultro et citro**: *having become mutually attached*, lit. *intertwined*.

20. **usu, officiis**: Ablatives of Cause, — *as a result of long intimacy and (mutual) acts of kindness*.

CHAPTER XXIII.

Neglect of friendship a serious fault. Of all human things this is the only one whose importance is universally recognized.

23. **Quo etiam magis**, etc.: *i.e.* such disregard is the more blameworthy in proportion as friendship itself is indispensable.

24. **Una est**: *una* (for *unum*, 'the only thing') is attracted to the gender of the predicate noun.

26. **Quamquam virtus ipsa**, etc.: *and yet even virtue is despised by many;* Laelius's argument is this: Virtue is despised by many; yet we all know that it is really desirable. How much more then must friendship be desirable, which no one despises, but which all with one accord unite in praising (*omnes uno ore consentiunt*).

28. **quos . . . delectat**: explanatory of *multi*, — viz. *those whom*, etc.

29. **parvo**: for the ablative neuter of adjectives used substantively, cf. p. 14, l. 15, *Ab his*.

victus cultusque: *victus* refers more particularly to subsistence, *cultus* to dress, furniture, and domestic adornment.

32. **cetera**: object of *putent*, but put at the beginning of the sentence for the sake of emphasis — *in the case of other things*.

34. 2. **omnes ad unum**: *all to a man*.

idem sentiunt: *cherish the same sentiment*.

3. **et**: correlative with the *et* . . . *et* following.

4. **rerum cognitione doctrinaque**: *i.e.* scientific investigation.

5. **otiosi**: *i.e.* free from participation in public life.

6. **vitam esse nullam**: *i.e.* that life is not worth living; cf. p. 9, l. 28, *qui potest esse vita vitalis?*

7. **si modo velint**: we should naturally expect the indicative

here; the subjunctive may be due to the presence of *modo*, felt as denoting a proviso.

liberaliter: *as becomes a gentleman.*

8. **Serpit per vitas**: *pervades the lives.*

9. **nec ullam . . . rationem**: *no calling*, lit. *no way of passing life.*

10. **esse expertem sui**: *to escape its* (*friendship's*) *influence.*

12. **ut**: put in the second place in order to emphasize *congressus.*

13. **Timonem**: Timon of Athens lived at the time of the Peloponnesian War. He was known by his contemporaries as ὁ μισάνθρωπος, 'the misanthrope,' and was the subject of literary treatment by Lucian (120–190 A.D.). Shakespere's play, Timon of Athens, deals with the same theme.

nescio quem: used, like *ut opinor* in line 24, to avoid the appearance of too exact knowledge of matters not generally familiar.

14. **is pati non possit**, etc.: the form of expression is exceedingly cumbrous and unusual. Translate: *yet he could not refrain from seeking some one.*

apud quem evomat: *in whose company to let forth.*

15. **hoc maxime iudicaretur**: *this conclusion* (viz. as to the indispensableness of friendship) *would be reached particularly.*

21. **qui posset**: *as to be able;* Relative Clause of Result.

22. **cuique**: *i.e. et cui.*

23. **a Tarentino Archyta**: Archytas of Tarentum was a famous Pythagorean philosopher who flourished about 400 B.C. He was eminent also as a mathematician, general, and statesman.

24. **dici solitum**: *solitum* stands in predicate relation to *quod*, — *which I have heard old men mention as an oft-repeated saying of Archytas, as my impression is* (*ut opinor*).

25. **ab aliis senibus**: *from other old men;* with *auditum.*

26. **si ascendisset**, etc.: in direct statement the pluperfects of this passage would be perfect subjunctives; *fore* would be present subjunctive, — *if one should mount and see, one's admiration would be; but all this would be . . . if one should have*, etc.

27. **illam admirationem**: *admiration of those things;* cf. p. 2, l. 2, *in eam mentionem = in eius rei mentionem.*

28. **si aliquem**: cf. p. 12, l. 32.

29. **Sic**, etc.: *such a way has nature of loving*, etc.

30. **semperque**: *but always;* for *-que* adversative, cf. p. 9, l. 23.

aliquod tamquam adminiculum: *some prop, so to speak; adminiculum* properly designates the stake used to support a grapevine.

31. **quod**: sc. *adminiculum,* in the figurative sense.

amicissimo quoque dulcissimum: *i.e.* is dear in proportion to the extent of the friendship.

CHAPTERS XXIV.–XXVI.

Friends must be absolutely frank with each other. Reproof must be administered, and must be endured. There can be no greater menace to friendship than flattery.

35. 3. **quae ab ea monemur** : = *her warnings,* viz. that friendship is indispensable; *quae* is Accusative of Result (Internal Object) retained in the passive.

audimus: *heed, listen to,* as p. 30, l. 10.

4. **usus amicitiae** : *experience in friendship.*

5. **multaeque**: *and consequently many.*

6. **quas**: sc. *suspiciones.*

tum . . . tum . . . tum: *now . . . now . . . now.*

7. **una illa subeunda offensio**: *the following vexation in particular must (however) be endured; illa* is explained by *nam et monendi,* etc.

ut retineatur: Clause of Purpose.

8. **et (monendi)**: this *et* is correlative with *et* before *haec accipienda.*

11. **in Andria**: the Andria ('The Woman of Andros') is an extant comedy of Terence, who lived from about 185 to 159 B.C.

familiaris meus : Terence.

13. **obsequium**, etc.: an iambic trimeter; see note on p. 26, l. 16. The metrical scheme is:

— ◡́ ◡ | ◡ — | — ‖ ◡́ | ◡ — | ◡ ◡ ◡́ | ◡ —.

The scansion is:

Obséqui | um ami | cos, vé | ritas | odiúm | parit.

For the iambus (◡ —), we find a dactyl in the first foot, a spondee in the third, and an anapest (◡ ◡ —) in the fifth.

15. **obsequium, quod sinit**: *a complaisance which allows.* Laelius does not mean that all *obsequium* is necessarily bad, only certain forms of it.

18. **in fraudem**: *to ruin.*

19. **habenda ratio et diligentia**: there is a slight zeugma here; *rationem habere* is a common phrase, but *diligentiam habere* is unknown; the Romans said *diligentiam adhibere.*

20. **monitio**: found only here in Cicero.

22. **comitas adsit, assentatio amoveatur**: the clause *comitas adsit*, though grammatically coördinate with *amoveatur*, is logically subordinate to it, — *though affability is to be present, yet let flattery be put aside.*

23. **quae est**: with distinct causal force, *since it is not worthy.*

24. **non modo**: for *non modo non;* when the sentence has but one predicate, and this stands with *ne . . . quidem* in the second member, *non modo* may be used for *non modo non.*

libero: *a gentleman;* cf. p. 34, l. 7, *liberaliter.*

25. **cum tyranno**: with a tyrant, flattery may have its excuse, but not with friends.

28. **illud Catonis**: *that well-known saying of Cato.*

ut multa: for *ut multa alia*, as often; cf. p. 1, l. 13. Cato's sayings were collected and published after his death.

melius de quibusdam mereri: *bene de aliquo mereri* means *to deserve well of some one, i.e.* to have done a service *to* some one; so here: *to certain men bitter enemies often do a greater service.*

30. **illos verum**: explicative asyndeton.

31. **illud**: explained by the clause *quod capiunt.*

36. 2. **peccasse se**: the infinitive depends upon *anguntur* as a *verbum sentiendi.*

3. **obiurgari moleste ferunt**: *se* would naturally be expressed as the subject of *obiurgari*, but is easily supplied from *peccasse se.*

4. **quod contra oportebat**: *whereas on the other hand* (lit. *against which*) *they ought; quod* is governed by *contra;* for the anastrophe, cf. Cato Maior, § 84, *quod contra decuit.*

6. **moneri**: *i.e.* to take advice.

7. **libere**: *frankly.*

8. **non aspere** : (*yet*) *without harshness.*

repugnanter : *resentfully.*

9. **sic** : correlative with the foregoing *ut.*

10. **adulationem, blanditiam, assentationem** : of these three designations, *adulatio*, 'fawning,' is the strongest ; *blanditia* means the saying of pleasant things ; *assentatio* is slavish agreement with the opinions of others. *Blanditia* occurs only rarely in the singular ; ordinarily the form is *blanditiae.*

11. **quamvis enim multis nominibus** : *for under as many names as you will.*

12. **notandum** : *to be branded.*

ad : *with reference to.*

14. **omnium rerum** : *in all matters.*

15. **idque** : *id* refers to *veri.*

amicitiae : dative.

17. **valere non potest** : *can have no force.*

18. **sit in eo, ut unus**, etc. : *consists, so to speak, in the creation of one spirit out of several.*

19. **qui** : *how?*

uno . . . quōque : *each one.*

20. **unus animus idemque** : *one spirit and the same spirit ;* the rendering 'one and the same spirit' would be misleading.

21. **multiplex** : *deceitful*, as p. 26, l. 30.

22. **flexibile** : *inconstant ;* only here, apparently, in this sense.

devium : synonymous with *flexibile.*

24. **convertitur** : here in the middle sense, *turns* (lit. *turns himself*).

25. **Negat quis, nego**, etc. : *if a person says 'no,' I say 'no' ; if he says 'yes,' I say 'yes.'* The lines are from the Eunuchus ('The Eunuch') of Terence, II, 2, 21. The metre is the trochaic septenarius, — seven trochees and the first syllable of an eighth. The metrical scheme is :

◡́ ◡ — | ◡ ◡ ◡ | —́ — | — — ‖ —́ ◡ | — ◡ ◡ | —́ ◡ | —.
—́ ◡ | — — | —́ —.

The scansion is :

Négat quis | neg^{o} ait | áio | postre | m^{o} ímper | av^{i} ego | mét mi | hi.
Ómni^{a} | assen | tári.

The anapaest (◡ ◡ —), spondee (— —), or tribrach (◡ ◡ ◡) is freely substituted for the trochee in any foot except the last.

postremo: *in short, in fine.*

26. **Omnia**: *in all things.*

27. **Gnathonis**: *of Gnatho*, a parasite.

persona: *the rôle, part.*

28. **quod amici genus**: *a kind of friend which.*

adhibere omnino: *to admit* (*to one's friendship*) *at all.*

29. **Multi autem Gnathonum similes cum sint**: *but inasmuch as many are like the Gnathos;* on the plural *Gnathonum*, used to represent a class, cf. p. 9, l. 24, *Paulos.*

30. **loco, fortuna, fama superiores**: *though superior in origin*, etc.

31. **vanitatem**: *emptiness*, *hollowness*, *insincerity.*

auctoritas: *influence.*

37. 2. **tam**: *i.e.* as easily.

adhibita diligentia: *by taking care.*

3. **sinceris, veris**: *sinceris* is contrasted with *fucata*, *veris* with *simulata.*

contio: *a* (*popular*) *gathering.*

5. **popularem**: *a demagogue.*

6. **inter**: in consequence of the intervening appositional phrase, the preposition is repeated for the sake of clearness.

7. **C. Papirius**: Gaius Papirius Carbo; see note on p. 17, l. 19.

influebat in auris: *i.e.* insinuated himself *into the favor* of the people.

8. **cum ferret legem**: *when he introduced a bill.*

de tribunis plebis reficiendis: in 137 B.C., Carbo, who was then tribune, introduced a proposition authorizing the reëlection of the same person to the office of tribune. Scipio spoke against the measure and defeated it.

9. **Dissuasimus nos**: *I argued against it;* note the 'editorial' *nos*, followed immediately by the return to the singular (*sed nihil de me*).

11. **ut facile . . . diceres**: *so that you involuntarily declared him leader*, etc.; the second singular with general force.

13. **est in manibus oratio**: *in circulation*, *i.e.* may still be read, as in Cato Maior, § 12. The phrase often has another mean-

ing, *e.g. in manibus habere*, 'to have in hand,' *i.e.* to be at work upon.

lex popularis, suffragiis populi: the contrast of *popularis* and *populi* is decidedly sarcastic.

15. **Q. Maximo**: see note on p. 28, l. 12.

16. **et**: ordinarily no conjunction is used to connect the names of consuls when the praenomen is expressed; here, however, the connective is necessitated by the intervening appositive.

quam videbatur: instead of the subjunctive of indirect question, we have the thought expressed with greater emphasis in the form of an explanation, *meministis* being parenthetical.

lex de sacerdotiis: by this bill it was proposed to abolish the right of the priestly colleges to fill vacancies in their own bodies, and to transfer this power to the people.

17. **C. Licini Crassi**: Crassus was tribune in 145 B.C.

18. **ad populi beneficium transferebatur**: *was being changed to a matter of public patronage* (Reid); *transferebatur* is used with conative force, — *the attempt was made to transfer.*

atque: *and further.*

19. **in forum versus**: the tribunes spoke from the Rostra, which at the time referred to was situated between the *forum* and the *comitium.* The patricians gathered in the *comitium*, the plebeians in the *forum.* Hence Crassus's innovation was in the nature of a bid for popular favor.

agere cum populo: the technical phrase to designate the official presentation of business to the people by a magistrate; cf. p. 2, l. 11.

20. **vendibilem**: *attractive*, *engaging.*

22. **praetore me**: Laelius was praetor in 145 B.C.

23. **re magis quam summa auctoritate**: *i.e.* by the merits of the case itself rather than by virtue of any supreme authority. The *summa auctoritas* belonged to the consul; Laelius was only praetor.

25. **in scaena, id est in contione**: *on the (public) stage, I mean in the popular assembly; scaena* in this sense is not uncommon.

26. **in qua**: referring to *scaena.*

rebus fictis et adumbratis: *pretence and misrepresentation; adumbrare* is primarily *to sketch in outline*, and so secondarily to represent imperfectly or to misrepresent, as here.

loci plurimum: *most scope* (Sidgwick).

28. **tota**: nominative.

29. **perpenditur**: lit. *weighed*, *i.e.* estimated, tested.

ut dicitur: indicating that *apertum pectus videre* is a proverbial expression; cf. p. 8, l. 19, *ut aiunt*.

31. **amare, amari**: in apposition with *nihil*.

32. **Quamquam**: corrective, — *and yet*.

38. 1. **quamvis perniciosa sit**: *however baneful it be*.

3. **patefaciat aures**: the English idiom is 'to lend an ear.'

5. **Omnino**: somewhat concessive, and correlative with the following *autem*, — *to be sure . . . but*.

6. **quamque**: = *et quam*.

7. **de virtutis opinione**: *of fancied virtue*.

9. **videri**: sc. *praediti esse*.

10. **his adhibetur**: *is directed at these*.

12. **laudum suarum**: *of their own merits*.

Nulla: emphatic by position, — *no friendship at all*; cf. p. 34, l. 6, *vitam esse nullam*.

haec: explained by the following *cum*-clauses.

15. **nisi essent milites gloriosi**: *unless there were braggart soldiers*; the *miles gloriosus* was a stock figure of the Roman comedy, and there are many scenes in which the flattery of the parasite and the braggadocio of his master are cleverly depicted. The best-known examples of the type are Pyrgopolinīces in Plautus's Miles Gloriosus and Thraso in Terence's Eunūchus.

17. **Magnas vero agere**, etc.: this line is spoken by Thraso in the Eunuchus, III, 1, 1. He has sent his mistress, Thais, a present, and inquires of Gnatho, his parasite, how she has received it. The infinitive *agere* is exclamatory. The verse is an iambic trimeter (see note on p. 26, l. 16). The metrical scheme is:

— —́ | — ⏑ ⏑ | ⏑ —́ | ⏑ — | ⏑ —́ | ⏑ —.

The scansion is:

Magnás | ver° age | re grá | tias | Thaís | mihi.

Note the spondee used for the iambus in the first foot, and the dactyl in the second.

18. **inquit**: sc. *Gnatho*.

22. **allectant**: *court*.

graviores constantioresque: *those of stronger and steadier character.*

25. **nemo non videt**: *no one fails to see.*

28. **quippe qui**: *since he.*

29. **det manus**: *surrenders.*

39. 1. **plus vidisse**: *to have had the deeper insight, i.e.* into the matter under discussion.

2. **ut ne**: on *ut ne*, see note on p. 18, l. 13.

magis: sc. *quo turpius est.*

3. **Ut me hodie**, etc.: *well surely you have cheated and made sport of me to-day most richly, beyond all other old men who figure in comedy;* the subjunctive with *ut* often occurs in such expressions as this, dependent, perhaps, upon something to be supplied, *e.g.* 'it has been brought about' (*factum est*), or something similar; *verso* is here used in the figurative sense of turning a man about one's finger; *inlusseris* with *ss* represents the archaic spelling, which, as inscriptions show, was still in vogue in Cicero's day in many words which we ordinarily spell with one *s*, *e.g. ussus*, *divissio*, *caussa*, etc. The two verses are from a lost play, the Epiclērus ('The Heiress'), by Caecilius Statius, a Roman comic poet who lived from about 220 to 166 B.C., and of whose works only fragments remain. The metre of the lines is iambic trimeter. Their metrical structure will be apparent from a comparison with p. 26, l. 16, and p. 35, l. 12. Cicero quotes the words *comicos stultos senes* also in Cato Maior, § 36.

5. **etiam in fabulis**: as well as in real life.

persona: as p. 2, l. 22.

6. **improvidorum et credulorum senum**: the genitive is appositional, and explanatory of *persona.*

7. **perfectorum**: *complete.*

8. **de hac sapientia**, etc.: as opposed to the impossible ideal of the Stoics; see p. 8, l. 10, *eam sapientiam interpretantur quam adhuc mortalis nemo consecutus est.*

in hominem cadere: *to fall to the lot of man;* cf. p. 20, l. 10.

10. **ad illa prima**: viz. that friendship can subsist only between the good, as stated, p. 8, l. 5.

11. **aliquando**: *at length.*

CHAPTER XXVII.

In closing, Laelius again emphasizes the indispensableness of virtue as a basis for friendship, and closes with a lofty tribute to the character of Scipio.

12. **C. Fanni, Q. Muci**: the full names are in accordance with the great earnestness of the speaker.

14. **convenientia rerum**: *harmony.*

15. **quae**: viz. *virtus.*

18. **ex quo**: *in consequence of which.*

19. **dictum est**: *are called, named.*

20. **nulla indigentia**: *without any sense of want;* Ablative of Attendant Circumstance; *quaesita* belongs only with *utilitate.*

21. **quae**: viz. *utilitas.*

ipsa: *of its own accord.*

22. **minus** = *non.*

23. **senes illos**: *those famous old men.*

24. **Paulum, Catonem, Galum**: see note on p. 4, l. 21.

Nasicam: P. Cornelius Scipio Nasica Corculum, son-in-law of the elder Africanus. He was consul in 162 and 155 B.C.

25. **Ti. Gracchum**: father of the Gracchi, and, like Nasica, son-in-law of the elder Africanus.

26. **aequales**: *men of the same age.*

27. **Furium, Rupilium, Mummium**: see notes on p. 28, l. 10 f.

29. **acquiescimus**: *i.e.* find rest and solace.

Tuberonis: see note on p. 16, l. 13.

30. **Rutili**: Publius Rutilius Rufus, a famous jurist, pupil of P. Mucius Scaevola. In philosophy he studied under the Stoic Panaetius.

31. **Vergini**: Aulus Verginius, another jurist.

ratio: *plan.*

40. 1. **alia ex alia aetas oriatur**: *one generation after another is (ever) springing up.*

3. **e carceribus emissus sis, ad calcem pervenire**: the comparison is borrowed from the race-course; *carceres* were the stalls at the end of the course from which the chariots started; the *calx* (lit. *lime*) was a chalk-line marking the limit of the race; *emittere*

(lit. *to let go*) was the technical expression for starting the chariots. Notice the apologetic expressions, *tamquam* and *ut dicitur*, used to soften the metaphor, as frequently. With the whole expression, cf. the closely similar passage in the Cato Maior, § 83, *nec vero velim quasi decurso spatio ad carceres a calce revocari.*

10. **virtutem**: emphatic, — *'twas the character of that man, that I loved.*

11. **quae**: *and that.*

12. **in manibus habui**: *I have had it at hand;* here we have yet a third sense in which the phrase *in manibus habere* occurs. For the two others, see note on p. 37, l. 13.

14. **maiora**: *i.e.* any very great enterprises.

19. **rerum privatarum**: *concerning private matters.*

20. **in eadem**: *in that too.*

21. **ne quidem**: used, as often, to take up and intensify a preceding negative.

quod quidem senserim: *so far at least as I noticed;* Clause of Characteristic, with restrictive force.

23. **idem victus**: *the same mode of life.*

26. **cognoscendi atque discendi**, and (l. 28) **recordatio et memoria**: for the synonyms, cf. p. 14, l. 25.

31. **nec**: *on the one hand . . . not;* correlative with *et* before *si* ('and on the other').

alunturque: *-que* here has adversative force, — *are not blotted out, but are rather fostered.*

41. 1. **illis**: on the ablative plural neuter used substantively, see note on p. 14, l. 15.

affert: the apodosis corresponding to *si orbatus essem* would naturally stand in the imperfect subjunctive, but the anacoluthon, by stating the conclusion as a fact, adds vividness to the passage.

aetas ipsa: *my very age.*

2. **Diutius**: (*not*) *very long.*

5. **Haec habui quae dicerem**: *I had this to say;* Relative Clause of Purpose; cf. the similar close of the Cato Maior, *Haec habui quae de senectute dicerem.*

6. **ita virtutem locetis**: *i.e.* give it so important a place.

CRITICAL APPENDIX[1]

The standard critical edition of the de Amicitia is that by C. F. W. Müller in the Teubner edition of Cicero's works (Leipsic, 1879). Müller's edition was based upon the following Mss.:

Gudianus (G).

2 Monacenses (BS), at Munich.

2 Vindobonenses (DV), at Vienna.

Erfurtensis (E), at Erfurt.

Parisinus (P), in the possession of Bernard Quaritch, Esq., of London.

Since the publication of Müller's edition the following new Ms. material has become available:

Harleianus 2682, in the British Museum.

2 Cornelliani (CK), in the Library of Cornell University at Ithaca, whose existence was not known to me until my own text had been given to the printer. At the earliest opportunity I shall publish an account of these Mss.

P is regarded by Müller as the best Ms., but it is questionable whether he does not overrate its worth.

In the Neue Jahrbücher für Philologie und Pädagogik, vol. 135, p. 545, Dr. Carl Meissner has ably discussed a number of the more difficult problems of the text. Several of the readings proposed by him are so plausible that I have adopted them.

1. 16. **permultis**: Müller reads *forte multis*. The Mss. have *tum fere multis*, which several editors retain. With that reading *fere* must be taken with *tum*. But it is difficult to see the appropriateness of any such modifier of *tum* in this context; the addition of *fere* to *tum* hinders rather than helps the thought. I have

[1] This appendix is devoted chiefly to a discussion of the passages (some forty in number) where I have deviated from the text of Müller.

therefore adopted the conjecture of Schiche and Strelitz,[1] *permultis.* This seems to me superior to Müller's conjecture, *forte multis;* in point of sense it is more natural, and paleographically it is easier. The Greek translation of Petavius (Paris, 1553) has ὃς (sc. λόγος) *καὶ πολλοῖς τηνικαῦτα διὰ στόματος ἦν.*

4. 26. **utroque vestrum**: Mss. GBSVE have this reading; PD have *utroque*, followed by Müller, and all recent editors except Reid. To omit *vestrum* would be to concede more authority to P than it seems to me we are justified in attaching to that Ms.

6. 12. **qui non tum hoc, tum illud, uti plerique**: Müller gives the Ms. reading here: *qui non tum hoc, tum illud, ut in plerisque*, and marks the passage as corrupt. In this attitude he is probably correct, as the omission of the verb of saying with *qui* is unparalleled. Some scholars defend the ellipsis, comparing such stereotyped phrases as p. 1, l. 10, *sed de hoc alias.* But such comparisons do not seem to me to furnish the necessary support for the omission of *dicebat* in the passage before us. Gulielmius suggested *cui* for *qui* and made this depend upon *videbatur* to be supplied from *videbatur* below, changing also *ut in plerisque* to *uti plerisque.* This conjecture has met with much favor, but it can hardly be pronounced less violent than the proposal to understand *dicebat.* Those who retain *ut in plerisque*, 'as in most matters,' explain it as referring to Socrates's habit of assuming a position now on one side of a subject, now on the other, for the sake of argument. But as Deiter well remarks (Bursian's Jahresbericht, vol. 84, p. 79), Socrates was not so vacillating that in most cases he held now this view, now that. The contrast is drawn rather between the views of Socrates and the views of others touching the nature of the human soul. Hence Deiter himself had conjectured *ut plerique*, a reading found, according to Ramorino (Rivista di Filologia, XV, 261), in a Milan Ms. collated by him. The conjecture *uti plerique* is Strelitz's; I have adopted it as being slightly nearer the Mss.

10. 31. **atque discordiis**: Müller reads *atque ex discordiis.* The Ms. authority for *ex*, however, is slight, and the repetition of the preposition is unusual where synonyms are combined.

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[1] Schiche's text was published first, but Strelitz had independently hit upon the same conjecture.

percipi: this is the Ms. reading. Müller reads *perspici* after Madvig. But *percipi* is used frequently in the sense demanded by the context. For instances, see Merguet, Lexikon zu den philosophischen Schriften Ciceros. Of recent editors, Reid, Schiche, Nauck, and Monet read *percipi.*

11. 21. **qua**: this is the reading of all the Mss. except P, which reads *quae*, adopted by Müller. It is perfectly true that *quae* is as common or commoner in Cicero than *qua* as an indefinite pronoun (see Neue, Formenlehre der lateinischen Sprache[3], II, p. 467); yet *qua* is frequent, and in the present passage seems to have decidedly the stronger support.

15. 18. **perducti essent**: this is Meissner's conjecture. Müller, following the Mss., reads *perduxissent.* Meissner defends his conjecture in Neue Jahrbücher für Philologie und Pädagogik, vol. 135, p. 553 f. If we read *perduxissent*, he points out that not only is there a violent change of subject in the two successive verbs (*ponerentur* and *perduxissent*), but it is also necessary to supply an object (*amores*) with *perduxissent;* the subject is again violently changed with *dirimi* (sc. *amores*). Stylistically Meissner's conjecture is a great improvement, while paleographically it is extremely simple and plausible.

17. 4. **memoriam**: Müller follows P and reads *memoria*, in which he is followed by all recent editors except Reid. Editors defend *memoria* by citing Cato quoted by Gellius, XIV, 2, 26, *Atque ego a maioribus memoria sic accepi;* and Cic. de Nat. Deo. II, 37, 95, *accepissent autem fama et auditione esse quoddam numen et vim deorum.* But these cases are different; in the passage from Cato, *accepi* is completed by *sic;* in the passage from the de Nat. Deo. the verb has a direct object in the infinitive. In the Laelius passage we are called upon to accept *accipere* alone in the same use.

18. 2. **quoquo**: the reading of C (and earlier editors). P has *quoque;* the other Mss. *quoque quem.* Müller reads *quocumque.*

5. **Serpit clam ea res**: the Mss. give *Serpit deinde res*, which Müller reads and marks as corrupt. My reading follows the conjecture of Deiter (Bursian's Jahresbericht, vol. 84, p. 79). The confusion of initial *cl* with *d* is easy and of frequent occurrence in Mss.; *m* also might easily become *in*, so that paleographically Deiter's conjecture (*dain ea* > *deinde*) is very plausible.

15. **in magna aliqua re**: P has *in magna aliqua rep̄;* the other Mss., *in magnā aliquā rē p.*, *i.e. magnam aliquam rem p.* (excepting V, which omits *p.*). Müller reads *in magna aliqua re publica;* other editors consider the *p.* a dittography of the initial *p* of *peccantibus.* This view has seemed to me the more probable, as it has to most recent editors, — Halm, Baiter, Lahmeyer, Nauck, Schiche, Meissner, Strelitz, Novák, Monet. I am influenced more by the extreme rarity of the expression *res publica* in the sense of 'a public matter' than by any other consideration. The text used by Petavius, however, evidently had *re publica.* His translation is: ἐν μεγάλῳ τινὶ κατὰ τῆς πολιτείας.

32. **futura sit**: the reading of all Mss. except PE, which omit *sit.* Halm, Reid, Meissner, Novák, read *futura sit.* Editors who omit *sit* cite no parallel.

19. 4. **consilium verum**: this is the Ms. reading. Müller and nearly all recent editors change *verum* to *vero.* Reid, however, ably defends the reading *verum*, citing Horace, Satires II, 3, 16, *di te, Damasippe, deaeque verum ob consilium donent tonsore;* Curtius VI, 10, 26, *fides amicitiae, veri consilii periculosa libertas.* He further urges the interruption of the asyndetic construction of the passage consequent upon reading *vero.* Petavius translates τἀληθῆ ξυμβουλεύοντες.

21. 6. **tam trahat**: this is the Ms. reading. Müller and most editors arbitrarily change this to *attrahat;* in defence of the Ms. reading Reid cites Horace, Satires, II, 6, 75, *quidve ad amicitias, usus rectumne, trahat nos.*

19. **utilitatis causa**: this is the reading of all Mss. except PE, which have *utilitatum.* Müller reads *utilitatum*, and is followed in this by most recent editors. Reid and Lahmeyer have *utilitatis.* This seems to me to deserve the preference, not only on Ms. grounds, but also because *utilitatis causa* is a stock phrase in Cicero's discussions of ethical problems; *utilitatum causa* nowhere occurs.

22. 15. **ferunt, tum exsulantem**: this is the Ms. reading, and is followed by most recent editors, — Lahmeyer, Reid, Nauck, Strelitz, Schiche, Monet. Müller, following Madvig's conjecture, reads *ferunt exsulantem, tum.* I can see no adequate grounds for altering the Ms. reading.

29. **sperni ab eis veteres amicitias, indulgeri novis**: Müller,

after Mommsen, brackets these words, which are lacking in P, but the passage has a genuine Ciceronian character, and ought, in my judgment, to be regarded as sound.

23. 16. **faciat**: the Mss., followed by Müller, read *facit*. But *faciat* is almost a syntactical necessity here, as is recognized by Halm, Baiter, Meissner, Strelitz, Tücking, Novák. At p. 24, l. 3, where the same sentence again occurs, all Mss. have *faciat*.

24. 9. **inducat in spem**: in support of the insertion of *in*, which no existing Ms. has, may be cited Petavius's translation, *εἰς τὸ ἄμεινον ἐλπίζειν.*

25. 28. **amicitiis**: CDK have *amicitiis;* EV, *amicitia;* PMG, *amicitias;* BS, *amiticias*. Petavius evidently followed a text or Ms. which read *amicitiis;* his translation is *ἵνα . . . ταῖς φιλίαις χρησώμεθα.*

32. **Sint vero aliqui reperti**: the Mss. vary considerably here. MGBSV have *sin vero erunt*, P has *sinuerunt*, DE have *sin erunt*. As the Latinity of *sin vero* is questionable for Cicero's writings, Müller reads *sin erunt*. My reading follows H 2682.

26. 18. **aut in bonis**: the Mss. have *aut si in bonis*, followed by Müller and all other editors except Meissner. I follow him in rejecting *si*, and consequently in putting a colon after *convincunt*.

24. **constantiaeque eius, quam in amicitia quaerimus, fides est**: this is my conjecture for the Ms. reading *constantiaeque est eius, quam in amicitia quaerimus, fides*, which puts *est* in a most unnatural position. It is much simpler to believe that in the archetype *est* had fallen out after *fides* (at the end of a line ?) and was then wrongly inserted after *constantiaeque*. In C *constantiaeque* and *fides* both stand at the end of the line.

27. 32. **Quin in ipso**: the Mss. vary. P reads *qui in;* GBESV, *quin et in;* D, *atqui in*. Müller reads *quin ipso*. But the sense of the passage makes *in* indispensable (see Meissner, Neue Jahrbücher für Philologie und Pädagogik, 135, p. 555). My text follows Schiche's conjecture. Meissner himself reads *In ipso*. But his plea that Cicero would not have used *quin* twice in such close environment can hardly have weight in face of the overwhelming Ms. evidence in favor of that word in the present passage. Peta-

vius translates, *καὶ ἐν αὐτῷ δὲ ἵππῳ*. Schiche's conjecture now receives confirmation from the reading of C, *q̃n in ipso*.[1]

29. 14. **opera**: the Mss., followed by Müller, have *opere;* and so all editors except Reid, who rightly urges that *opera* is here demanded by the sense.

31. **Dispares enim mores disparia studia sequuntur**: Müller puts a comma after *mores*, and takes both nouns (used as synonyms) as the subject of *sequuntur*. With most recent editors I remove the comma and interpret the sentence as explained in the commentary.

30. 23. **solvendae**: I follow Novák's conjecture. The Mss. have *eluendae* (C *elevandae*), followed by Müller and all other editors. But *eluere*, 'to wash out,' is nowhere used of such things as *amicitia*, — only of blood, disgrace, ignominy, etc. The corruption of *solvendae* to *eluendae* would have been perfectly natural. We have only to assume the haplography of *ss* and the change of *o* to *e*. With the expression, cf. *amicitias dissolveret*, p. 14, l. 31.

31. 2. **Nihil enim est**: this is the reading of all Mss. except M, which has *nihil est enim*, adopted by Müller.

7. **at cum bonitate**: the Mss. give *auctoritate* followed by Müller. I have adopted Meissner's conjecture, which is not merely paleographically simple, but yields excellent sense.

11. **oppressae esse**: this is the reading of all Mss. except M, which omits *esse*. Müller follows M.

16. **non is**: Müller here omits *is* by an oversight.

33. 17. **deligendis**: the Mss. give *diligendis;* so Müller and most editors; but *et . . . et* seems to indicate that we have not synonymous expressions to deal with. Petavius evidently had a Ms. or edition which read *deligendis*, for his translation is *ἐπὶ τῆς ἐκλογῆς καὶ θεραπείας*.

35. 7. **subeunda**: Madvig's conjecture for *sublevanda* of the Mss. followed by Müller. Even Müller's elaborate note in defence of the Ms. reading (Seyffert-Müller, p. 511) does not persuade me

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[1] I read this *q̃n* as *quin* (despite the fact that the recognized abbreviation for *quin* is *q́n*), owing to the recurrence of the same abbreviation at § 68 fin. *q̃n locis ipsis*, where all other Mss. have *quin* (E *qui in*), long since corrected to *cum* (Mü. *quom*).

to accept his reading; for the expression *offensio subeunda*, cf. Pliny, Epp. iv. 7. 11, *subire offensas*.

37. 6. **et severum**: Müller here follows MGDE which have *severum*; BCSV have *et severum*, the reading adopted by Halm, Baiter, Meissner, Novák. Inasmuch as *constantem*, *severum*, and *gravem* are independent and equal modifiers of *civem*, *et* cannot properly be omitted here.

10. **illi**: MGD, followed by Müller, have *illa*; PBCESV have *illi*, adopted by Nauck, Reid, Novák, Monet. The position of the pronoun, as well as the sense of the passage, seems to me to be against Müller's reading.

12. **[non comitem]**: bracketed by Graevius as an interpolation from § 37, *nec se comitem illius furoris, sed ducem praebuit*.

40. 1. **alia ex alia**: *ex alia* is Orelli's emendation; I follow Müller in accepting it. But it evidently antedates Orelli by several centuries. Petavius translates ἄλλην ἐξ ἄλλης.

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